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ART. I. *Literary Antiquities of Greece;* as developed in an Attempt to ascertain Principles for a New Analysis of the Greek Tongue, and to exhibit those Principles as applied to the Elucidation of many Passages in the Antient History of that Country. To which are added, Observations concerning the Origin of several of the Literal Characters in Use among the Greeks. By the Rev. Philip Allwood, A. M. Fellow of Magdalen College, Cambridge. 4to. pp. 600. 1l. 7s. Boards. White. 1799.

WE have long, perhaps too long, delayed to give an account of this volume; partly because we found it difficult properly to characterize it, and partly because more pressing objects have engrossed our time. The author has read much, but, in our opinion, has not thoroughly digested what he has read. Indeed we are sorry to observe that the art of compression is, in general, but little studied; and that a tiresome verbosity prevails in compositions of almost every kind, but more particularly among philologists and antiquaries. This was the fault of Mr. Bryant, and is too much a characteristic of Mr. Allwood. We labour through a number of pages before we meet with that which we seek; and when we at length find it, our expectations are too often disappointed.

Philology is no unpleasant pursuit, but it is apt to mislead and bewilder; and there are few who have not lost themselves in its deceitful mazes. Historical conclusions, drawn from the analysis of names, are, for the most part, exceedingly fallacious; and nothing can be more objectionable than the manner in which the analytical process is sometimes conducted. An example occurs in the present work, p. 48. respecting the name of *Palamedes*, which is said to be 'the compound of P'Al-Am-Hades; which expresses, *The oracular influence of the deity Ham, the sun;*' and in a note below, we are told that 'P'-Al is by ellipsis for Pi-al; which with the restoration of the aspirate will become Phi-Al, signifying *the mouth, the communicable wisdom or inspiration of the deity.*'—We

could give six other analyses of the same word, at least equally specious with this: for instance: Pal-lamed, *Opifex doctus*; a name perfectly applicable to the supposed inventor of letters. The final syllable of his name is only a Greek termination: but even that syllable admits a foreign analysis: *Pal-lamed-is, Opifex-doctus-vir.* Or, if Mr. Allwood should insist that P is the abbreviation of *Phi*, the etymon will still answer the purpose, PHI-LAMED-IS, *Os-viri-docti.*

The design of this publication is 'to illustrate and explain many of those passages in the ancient history of the Greeks, which either have never undergone any particular investigation, or have been only considered in a partial and imperfect manner.'

'The investigations which the work details (Mr. Allwood observes,) proceed upon this principle—that, as the refinement and amplification of the Greek tongue, and a blind attachment to it, have been the means of introducing numberless errors, and the most lamentable uncertainty, into the early accounts of that country; it will be necessary, in order to discover the certainty of things, to reduce this language to its elements, to divest it of its ornaments, and represent it in its simple and naked state. In doing this, as far as I have proceeded, I flatter myself, that I have *approached exceedingly near to absolute certainty* with respect even to the history of many events, which, though they now appear of the utmost importance, have hitherto been generally given up, as beyond the reach of any accurate investigation.'

This is saying much: but we fear that many of the author's readers will be of a different opinion. We proceed, however, to an analysis of the book, which we shall generally take from the author's marginal contents.

The volume is divided into *eight* sections, of very unequal length. The first, consisting of fifty pages, is subdivided into *three* parts: of which the first relates to—errors in the pursuit of learning—limits of analytical investigation—its difficulties when applied to history—the manner in which it ought to be conducted—and the advantages that have arisen from it.

In Part 2. of Sect. 1. the author is 'persuaded that little can be determined with any degree of certainty, in relation to many of those ages, which were subsequent to the influx of the Cuthite colonies into Greece.'—'It is therefore my intention (says he) to confine the present discussion principally to those ages which preceded the colonization of Greece by the people called Helladians.'—He then takes notice of defects of traditional history: but he thinks that they may be frequently corrected by the *sacred writings*, which 'we must except (says he) from every imperfection of this kind. There is that to be perceived

perceived in them, which sufficiently demonstrates that they are emanations of infinite wisdom and knowledge. In the relation they make of events, there is nothing disguised by partiality, or withheld for want of information.' p. 13. Besides this 'infallible standard of truth,' a second ground of analysis is derived from the monuments, religion, and language of the Cuthites in Egypt; and a third ground is the Greek language, although greatly obscured by art, as well as mixt through necessity. The author is of opinion that little dependance can be placed on the Hebrew language, as furnishing the roots of the Greek: but we think otherwise; especially if in the Hebrew language we comprehend the Chaldee, Syriac, Arabic, and Ethiopic.—Mr. Allwood is likewise disinclined to acquiesce in the simplicity of the Hebrew tongue: 'For (says he) when a single root has so many and such unconnected significations, as the word כפר, for example, which it should be further observed, is both a verb and a substantive as occasion requires—it, certainly, if we dismiss the consideration of literal characters, falls little short of the complexity of the Chinese.' It should be observed, however, that very many substantive nouns in our own language become occasionally verbs; and that this does not render them either complex or ambiguous. 'Indeed, it is our opinion that the first terms of every language were nouns or interjections, which were turned into verbs by putting them in action. For the rest, we do not believe that any Hebrew root had originally more than one *literal* meaning: all the other meanings are metaphorical; and the allusion is for the most part evident. It was the scantiness of the Hebrew dialect, not its want of simplicity, which multiplied its metaphors; and which sometimes, though seldom, occasioned obscurity.

The author's fourth mode of analytical investigation is to trace the causes of error. These are the gradual diffusion of idolatry—the gradual decay of knowlege—the cultivation of learning, and the progress of refinement among some of the nations of antiquity; 'which rendered each ambitious of excelling the rest in an assumed renown, and of obliterating the memory of their late insignificance by the brilliancy and extravagance of their fictions'—the dispersion of the Cuthites and their adherents from Babel.—'How far each of these causes has been concerned in effacing from the minds of men in early times those primeval notions of a Deity, which he himself had communicated, is one object among others which it is the intent of the present dissertation to explain.'

In Part 3. of Sect. 1., as a farther illustration of the principles of analogy, the author gives a previous statement of the

uncertainty of the invention of the Greek letters, and of inconsistencies as to the time of some of the most memorable events in Grecian history. Hence follows, he thinks, the total discredit of the early chronology of Greece: of which he gives additional instances in the kings of Athens, Thebes, &c. and in the names of the Grecian commanders at Troy.—We then arrive at 'a partial examination of the claims of the supposed inventors of letters.' This is indeed a *partial* examination; chiefly occupied in proving that Palamedes means, as we have before observed, *The oracular influence of the deity Ham, the sun.*

The Second Section opens with what Mr. Allwood calls 'a fundamental principle in the analysis of the language and letters of Greece,' a discussion concerning the Helladians, and the original inhabitants, as far as their history is necessary to furnish hints for an analysis of the Gteek tongue.—The errors of the earlier Greeks were not the effect of necessity, but of vanity:—nor did they universally prevail. Herodotus, Socrates, Plato, Hecatæus, and some others, are exceptions. Respecting the original inhabitants of Greece, the Greeks themselves were altogether ignorant; and the sacred writings alone give us any insight into this part of history.—'The name of Pelasgi (says the author) seems to have been the most antient and general of any, which were assumed by those foreigners who came into the land of Javan.' This conclusion he borrows from Mr. Bryant.—The state of antient Greece is unfavorable for any discoveries of this kind. Elis, Ηλις, is an equivocal term, not borrowed from Elisha *. Japetus had no relation to Japhet. The Ionians were not the descendants of Javan: *Iönian* is only *Iön* increased by a termination; and the purport of the fragment will be, *worshippers of the dove.*

Section IIId. contains an illustration of the author's plan of analysis of the Greek language, according to the principles already laid down, exemplified in nine radicals; which he finds not in the Hebrew, nor in its sister dialects, but in the Chinese. Of these radicals, one is, ZUI, *water*, with which he compares other German, Saxon, Dutch, English, Welsh, and Coptic radicals: 'from a radical in every respect similar to which, the Greeks (says he) must have formed ζεω, σειω, σευω, σεισμος, ζας, ζευς, ζαν, &c.

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* The author maintains that this is a compound Hebrew word: *El-is*, i. e. *the God of Light*, as Olympia, properly *Al-ompi-a*, is the region of the high places of the Deity:—Cauconia, or *Cau-con-ia, the region of the temples of Con*, i. e. the *Sun*;—and Azania, or *Az-an-ia, the region of the fountain of fire.* To us, all these etymologies appear very strange.

&c.

&c. We are here seriously told that Ζευς is a compound of Ζα, implying *fountain*, and ευς, the same as Ees, *the splendor of fire*: so that Ζευς may be interpreted *the fountain of light*; i. e. *the Sun*;—that the Chaldean ZEUTH, ZUTH, and XUTH, are all reducible to ZA-AITH, and denote *the fountain of fire*;—that αλφιτον is clearly derived from *Al-phi, the oracular influence of the God* *;—that σηψ is composed of ZA and AB, *the parent source*;—and that the Ζαναθος of Homer is 'almost literally' Za-can-theuth, *the fountain of Can-Theuth!* Truly, all this is wonderful in our dim-sighted eyes.

In a similar manner, the author treats the other examples; which are the Chinese *Can, a concert of men*; compared with the German *sanger*, the Saxon *singan*, the English *sang, song, sung*; also *chant, cant, canticle*; the Irish *canam, cantaire*, and *clan!* The Welsh *cany, caneur*, and *can*; the Heb. *kănūr* (a harp); the Ethiopic kā[illegible]ā, *a song*; the Latin *cano, canto*; and the Greek γανοω, γανυμαι.

The third example is the Chinese NUN, *delicate* or *tender*. This is, in our author's estimation, the German and French *nonne*, the English *nun*, the Irish *naing*, and *nion*, (although the former signifies a *mother*, and the latter a *son*,) the Welsh *nain*, a grandmother, the Latin *nanus*, (and also *nuncio*, with all its compounds and derivatives,) the Coptic *nane*, good, chaste; the Greek νυν, νυ, νεος, νεανις, νανος, νανη, νυννιον.

Example 4th is a second Chinese CAN, *to shine with brightness*; the same with the German *sonne*, the Saxon *sunne*, the Dutch *son*, the English *sun*, and the Gaelic *san*, holy †; also, *soinean*, fair weather, *seinister*, a window, the same as the Welsh *fenestr*, the Latin *fenestra*, and the French *fenêtre*; 'which are all of the same original, being compounded of *san* or *sun*, (diversified in *sein* and *fen*,) and some other word analagous to *eatha* or *iter*; and therefore signify *a passage for the light*.'—We should rather say that *fenestra* signifies a passage for *air* or *wind*; as our ancestors denominated it *wind-dore*:—but what are we to think of the Latin adverb *sanè*, and the verb *sano*, being referred to this Chinese radical *Sano*, to heal! 'The analogy (says Mr. A.) is in this instance obvious, because health always improves the appearance of the countenance.'

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* If it were *phi-al*, or rather *phi-el*, it might signify *the mouth of God*: but we should be glad to know in what language *al-phi* can have such a meaning?

† 'Till now, we always thought that the Gaelic *san* was like the Spanish and Italian *son*, derived from the Latin *sanctus*.

The fifth example is SU, *a sacrifice.* German, *suhnen*, to atone;—French, *tuer*, to kill;—Irish, *gu*, and Welsh, *gwayw*, the spear, an instrument of death;—Latin, *thus;* Greek, θυω, θυος, θυηλη, and θυελλα.—We are also here informed that Oenomaus is only *Ain-am-es*, 'the fountains of Ham the sun;' *Hippodamia* is hip-ad-am, *The ark of the supreme Ham;*—and Pelops, P'el-ops, *the serpent-God.*

The 6th example is from COG, a kingdom, and KEG, to exalt. English, *cog*, the tooth of a wheel;—German, *sieg*, victory;—Italian, *Doge;* Egyptian and Arabic, *cheik* and *scheik;* the Hebrew, קק; the Greek, κονναι, κοκκος, κοκκις, and even κοχωνη and κοχωνον. Here we shall transcribe the author's own words, as a singular specimen of his manner:

'The analysis of these words (says he) will enable us to discover the solution of a difficulty, which has hitherto much perplexed the learned—namely, for what reason the lower extremity of the *spina dorsi* has been denominated *os sacrum.* The loins are the chief seat of strength in the human body: and by means of the articulations of these, man is enabled to support himself erect, to view the spacious canopy of heaven over his head, and to maintain the superiority of his form above that of the brutes around him. When therefore the worship of the true God became supplanted by a higher veneration for the first restorers of mankind—when a devotion to astronomical research, co-operating with this idolatrous reverence, had raised these patriarchs to the skies,—and when, under the influence of this unhappy superstition, every thing was only valued in proportion as it was rendered subservient to the interests of impiety—then this part of the corporeal system was honoured with particular marks of attention; it was considered as sacred to the glorious orb of day, and was often separated from the slaughtered victim, in preference to every other part, as the sacrifice of highest value. Hence the origin of the words κοχωνη and κοχωνον: for they are literally coch-on, *the supreme deity the sun*, and were only terms of dedication. The *os sacrum* is an expression perfectly analogous to these, and was evidently indebted for its use to the same religious custom.'

We doubt whether any of Swift's ludicrous *etyma* be more ludicrous than this.

The remaining examples are *Gao*, to laugh; from which, among other Dutch, French, Latin, Irish, English, Hebrew, and Greek terms, the author derives the Welsh GAUR, *a goat;* 'from its friskiness and love of play.'

YOUM, *eternity;*—this is the eighth example; and, as it is both the shortest and most plausible of the whole, we shall give it entire:

'Chinese *Yum*, "eternity, or any long period of time;" also "constant use," &c.

The Chinese, like most other ancient nations, assume much to themselves upon the antiquity of their origin, and

and have therefore given to this term the metaphorical signification of "glory."

Yu seems to be a diminutive of this, for it expresses "a moment, or small portion of time."

Irish *Am* and *Aimser*, "time;" also *Aidhne*, "an age."

Welsh *Amser*, "time;" and *Oed*, "an age."

Latin *Ævum*, "an age." *Ævitas*, "eternity." *Avi*, "ancestors," &c.

German Uhm and Dhm, "an uncle."

Uhnen, "ancestors, progenitors, &c."

Coptic ⲁϩⲓ, and Sahidicè ⲁϩⲓ (ahi and ahe) "life" in general, and, in a restricted sense, "that portion of it which any one has already consumed."

ⲁⲓⲁⲓ occurs in St. Luke's Gospel *, where it is rendered "well stricken in years."

Hebrew חיה and חיים (hīhē and hīīm) signify "life," or the duration of the days of man.

Greek ἀιει and ἀει, "always."

This word occurs in composition; but I believe that αιειγενετης is the only instance of the kind. This was an epithet applied to the Gods to denote their immortality. Αιων signifies "an age†;" αιωνιος, "everlasting‡;" εἰς τὰς ἀιωνας των αιωνων §, "for ever and ever," that is, for ages and ages; and αιωνιζω, "to render immortal."

Perhaps εως, "until," is a branch from the same root.'

The 9th Example is *Diosi*, God; from which come the Greek θεος, the Latin *deus*, the Irish *dius*, protection, the Welsh *dehei*, night, and the German *geist*, a spirit, &c. &c. Here the author enters into an inquiry into the date of hieroglyphic writing, which he thinks was prior at least to the colonization of Egypt, India, and China, 'by any branches of the great family of Ham.'—His conclusion is 'that hieroglyphical inscriptions were introduced into practice, while as yet the favorite scheme of Ammonian idolatry was in a flourishing state, while the Cuthites and their adherents were assembled in one multitudinous mass, and before the dispersion compelled them to transport to other climes their customs, inventions, and implements of superstition.'

In the remaining part of this section, we find much miscellaneous matter, and a number of curious *etyma*; among which we remark the following.—The Greek *Erechtheus* is a

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' * Luke, ch. i. ver. 7.'

' † This word ἀιων signifies also "eternity," in many passages of the sacred writings.'

' ‡ Matth. chap. xxv. ver. 46.'

' § Apocalypse, chap. iv. ver. 9. This phrase occurs in several places of the same book.'

compound of *erech* and *Theuth*, the ark of Theuth, *i. e.* of Noah.—Prometheus is *pi-romi-teuth*, the man Teuth.—Mount *Libanon* is derived from *laban*, the arkite moon, to which it was consecrated.—Belial is no other than *bali-el*, the Lord God.—Cecrops is *Ce-cr-ops*, the temple of the supreme ops, or serpent.—The Titans were not giants, but *Tait-ain-es*, conical elevations raised for the worship of *ain-es*, the fountain of light.'—Europe comes from *eur-op-a*, the land of the solar serpent.—The *serpent*, and the *ark* of Noah, are great personages in our author's mythology, and serve many different purposes.

Section IV. contains farther observations on the Greek language, in relation to its analogy with some European and oriental tongues. Here we are told that *Alcæus* is *Al-ca-ees*, the temple of the god of light.—*Cadmus* is *Ca-ad-am*, the temple of the supreme Ham.—*Japetis* is *Ia-pe-tes*, the place of the priests.—*Cyprus* is *Caph-ur-es*, a height sacred to the sun;—and *Cœus* (one of the Titan brood) is *Co-ees*, the temple of the sun. Thus are all the Greek heroes of antiquity so many mere personifications of *ark*, *temple*, *eminence*, *sun*, *serpent*, *et similia*.—We are then presented with a long list of Gaelic and Welsh words compared with Greek words; in which there are some not improbable *etyma*, but a great many that are fanciful, and some which are, in our opinion, more than fanciful. We have next a list of Ethiopic terms, compared in like manner with Greek terms: of which we select one as a specimen.—*Hanos*, Eth. *a title for the sea*:

'Αινεας, the principal hero in the Æneid, and greatly celebrated in the Iliad, seems to have derived his name from the same original: for his most perilous adventnres were by *sea*. From the same roots are also formed Αινεω, *to celebrate*: for the sea was particularly celebrated by the antients as the common parent of all things; and αινος, *inspiring horror*; because it (the sea) was ever beheld with a superstitious dread.'

Sect. V. contains (in 23 pages) an inquiry into the manners of the native Egyptians, at the most remarkable periods of their history; more particularly, as far as they were concerned in the introduction of arts and literature into Greece.

The Sixth Section is divided into four parts, the first giving a view of the Titan history; in which the author repeats many of the observations that he had before made.—Parts 2d, 3d, and 4th, offer a more particular account of the transactions of the Titanic race in the East. Alcyon is mentioned by Pindar as one of those earth-born monsters, whose bulk was equal to a mountain. His name is said to be a compound of *Al-cahan*, the priest of God: but, if Mr. Allwood designed to make it a Chaldee or Hebrew compound, it must be "The God of the Priest."

Priest." Indeed, the author seems to be little acquainted with the genius of the Oriental dialects, or the manner in which their words are compounded. If he wished to make *a priest* of Alcyon, he might have found a much more appropriate etymon in the Arabic article אל and in כורך, which certainly signifies a priest.—The female Alcyone is *Al-cahen-ai*, 'a title (says Mr. A.) of the place where the worship of false gods first made its appearance.' We should think that, if *Alcyon* be the priest of God, *Alcyone* should, according to the author's mode of etymologizing, be the priestess of God.

Towards the end of Part 4th, Mr. A. leaves the East, and makes an excursion to the Islands of the Pacific Ocean, in which we find nothing that is new, or even entertaining.—The corollary, as he calls it, drawn from the whole section, is that Typhoëus was 'a personification of the temple of the Deity; while Alcyon was only a magnified and distorted resemblance of some of his priests.'

Sect. VII. contains a farther developement of the Titan history: particularly the story of Hercules, the fabled son of Jupiter and *Al-cu-men-a*, or *place of the temple of the arkite deity;* which arkite deity was, among other appellations, denominated *Men*, *Man*, *Men-es*, or *the Moon*.—'In the name of Amphitryon (says Mr. A.) we may easily discover AM-PHI-TUR-ON, or *the oracular temple of Ham, the sun.*'—After all, however, Hercules was not a man, but a mound of earth, 'either conical or pyramidical, upon which the Cuthites in Egypt performed the various ceremonies of their religion.'—The term Alaeus, AL-CA-ES, is *the temple of the God of light.*—Calpe (one of the pillars of Hercules) is a derivative from *Ca-al-phi, the oracular temple of the Deity;* and Gibraltar is *Gib-ur-al-tar:* that is, *the hill Tor of the god of fire* *. 'The Cadmians derived their appellation from CA-AD-AM, *The temple of the supreme Ham;* the Cecropians from CA-CUR-OPS, *The temple of the sovereign deity Ops;* the Pelopides from P'EL-OPS, *The oracle of the serpent god.*'

In the VIIIth and last section, the Titan history is concluded: but, as we have already dwelt so long on the preceding parts of the work, we must content ourselves with saying that here the narration is as desultory, and that the etymologies are (in our apprehension) as disputable, as in any other part of the work.—We were happy, however, in meeting with some pages which we read with pleasure; a comparison of our poet Milton with passages of Hesiod.

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* Here again we must oppose our etymological conjectures to those of Mr. A.—We venture to suppose, that *Gibraltar* signifies nothing more nor less than *a high towering mountain;* which it is.

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In an Appendix of 30 pages, the author gives some account of the Cadmians, who introduced letters into Greece;—of the character of their supposed leader,—and why he has been said to be the inventor of letters;—of his Indian name, &c. with a fanciful origin of the Greek letters α, β, γ, δ, μ, π, and ω.—A copious Index concludes the volume.

In his mere chronological and historical researches, we deem Mr. Allwood much more happy than in his etymological excursions; particularly with respect to the dispersion of mankind, and the dynasties of Egypt. Some of his hypotheses are at least highly specious, although they force not absolute conviction: but a discussion of this subject would lead us so far beyond our prescribed bounds, that we must refer the reader to the work itself: only observing that all history, before the Greek Olympiads, is involved in great obscurity; and that no system, with which we are yet acquainted, is without unsurmountable difficulties.

Mr. Allwood has recently published a large pamphlet in quarto, containing an elaborate reply to some criticisms which have been made on the present volume: but, as we cannot interfere in a dispute of this nature, we must beg to be excused from giving an account of this learned gentleman's answer. Ged.

Art. II. *Considerations on Milton's early Reading*, and the Prima Stamina of his Paradise Lost; together with Extracts from a Poet of the Sixteenth Century. In a Letter to William Falconer, M. D. from Charles Dunster, M. A. 8vo. pp. 250. 5 s. Boards. Nichols, Evans, &c. 1800.

In this elegant little volume, Mr. Dunster has attempted to trace many thoughts and expressions in Milton's poems, to Sylvester's translation of Du Bartas. There can scarcely, perhaps, be a more agreeable employment than to follow the progress of a great mind, like that of our first poet, from its primary conceptions to its finished beauties; and, far from regarding such criticisms as illiberal, we conceive that the impression of intellectual excellence is strengthened by the view of its gradual developement. To transport ourselves into the study of a distinguished writer, to think and almost to invent with him, would be the effects of a successful investigation of this nature. No author affords greater scope for such inquiries than Milton; he was intimately acquainted with the best poets of almost every polished language; and his great work astonishes as much by the erudition as by the genius which it displays. When, therefore, we find the poems of an English

English translator, which were popular in Milton's time, pointed out as an object of his early reading, we can readily accede to the supposition: but without attaching to it all the importance which Mr. Dunster seems inclined to bestow on it.

Sylvester was undoubtedly a man of some genius: but his education was imperfect; and, which is still worse, he was deficient in taste. He was a bold but often an unhappy innovator in style, and his figures were sometimes extravagantly elevated, sometimes disgustingly mean. Allowing, therefore, that certain passages in Sylvester's poems may have caught the ear of Milton, and have found admission into his immortal works, the discovery only adds another name to the numerous sources of imitation which the admirers of Milton have always acknowleged, and which were particularly remarked by the notorious Lauder. The false taste of Sylvester's original, in one passage, has been immortalized by the satire of Dryden;

> "Nor like *Du Bartas* bridle up the floods,
> And periwig with wool * the bald-pate woods."

In the history of Judith, Sylvester describes day-break in these terms;

> "The snoring snout of restless Phlegon blew
> Hot on the Inds, and did the day renew;"

and if we may judge of the liberties which he has taken in translating Du Bartas, from the puns and conceits by which his version of Pibrac's Quatrains is disfigured, the French author has been very little obliged to him. The best writers of that time were undoubtedly misled, in some degree, by the same false taste: but their errors were few in comparison of their beauties. Such faults as we lament in them constitute the pith and marrow of Sylvester's poetry, and have hitherto repulsed the warmest admirers of old English literature.

The perseverance of Mr. Dunster has collected several particulars, which will gratify curiosity, respecting the *probable* early course of Milton's reading:

'The folio edition of Sylvester's Du Bartas was published in 1621; when Milton was just at the age of thirteen. It was accompanied with highly encomiastic testimonials of its merit from the *Laudati Viri* of the times; as Ben Jonson, Daniel, Davis of Hereford, Hall afterwards Bishop of Exeter, Vicars, and others. I would suppose that Milton, who was an early and passionate reader, became acquainted with this edition of Sylvester's Du Bartas on its

* Should not this be *snow*? Rev.

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first publication; and that he then perused it with the *avidity* of a young poetical mind; hence, perhaps,

'Smit with the love of SACRED SONG.——

I am not, indeed, without an opinion, that the true *origin* of PARADISE LOST is, in this respect, to be traced primarily to SYLVESTER'S DU BARTAS; and I would precisely reverse Dr. Farmer's observation, by supposing, that "this led to Milton's great poem;" not only by awakening his passion for sacred poesy, but by absolutely furnishing what Dr. Johnson, in his preface to Lauder's Pamphlet, terms the PRIMA STAMINA of PARADISE LOST. This idea occurred to me, before I had observed by whom the book in question was printed. And it certainly corroborated it, when I found it recorded, at the end of the book, to have been "*printed by Humphrey Lownes, dwelling on Bread-street-hill.*" At this time Milton was actually living with his father in Bread-street; and it is *very possible* that his early love of books made him a frequent visitor to his neighbour the printer, who from his address to the reader, appears to have been a man of a poetical taste; and who, as such, was probably much struck with our young poet's early attention to books, and his other indications of genius.'

All this is very ingenious, but it must be received only as conjecture: when the author proceeds to point out the *passages imitated*, we meet him on surer ground.

Previously to our observations on this subject, however, we must take notice of an opinion advanced by Mr. Dunster, which is somewhat too extensively stated. He says:

'From Milton's frequent adoption of Sylvester's language, I similarly infer his having been *much conversant* with it, and his earnest admiration of his poetry.'

If Sylvester's language were in all instances original and appropriate, this inference would hold good: but it is well known that the wits of that period seldom scrupled to borrow from each other striking passages, or shining figures; and Sylvester might be easily traced, in many passages, to prior or contemporary authors. The quaintness of this writer was the fashion of his age: but the barbarisms of his style he derived chiefly from his own talents. Though his taste was incorrect, it was still the taste of an active mind; and it led him sometimes to adopt the happier expressions of poets who were generally read and admired.

It is proper, at the same time that we give our opinion thus freely, to lay before our readers Mr. Dunster's criticism on Sylvester:

'The versification of our translator, Joshua Sylvester, has in it, it must be confessed, numerous highly obsolete and vulgarised expressions; frequent discordant and disgusting rhymes; and, very often, a most offensive jingle of adjunct rhyming, or similarly sounding

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ing words. It has also some passages so highly bombastic, as to be most completely ludicrous. In spite of all this, his language is at times admirably condensed, and it abounds in passages which, I conceive, cannot but reclaim our most unbounded admiration; and which, I firmly believe, made a forcible appeal to the finely-tuned ear of Milton.'

Consequently with his hypothesis, Mr. Dunster seeks for the principal imitations of Sylvester in Milton's early poems; and he has undoubtedly pointed out several instances of coincidence: but we think that many of his references relate to expressions so common and general, that they are marks of the age, rather than of any individual writer.

Among the probable specimens of imitation, we admit the following:

'A VACATION EXERCISE.

'5. ——————*dumb silence*—]
Through all the world DUMB SILENCE doth distill,—
Sylvester, p. 13.

'19. *Not those new-fangled toys, and trimming slight,*
Which takes our late fantastics with delight,]

'In Sylvester's Du Bartas it is said, that Sir Thomas More and Sir Nicholas Bacon first improved the English language, and

'weaned first
Our infant phrase, till then but homely nurst,
And childish TOYS; and, rudeness chacing thence,
To civil knowledge join'd sweet eloquence.

'And, a little before, the change of languages is ascribed, among other causes, to the fabrications, or new-fanglings, of "fame-thirsting wits."

'Or else because fame-thirsting wits, who toil
In golden terms to trick their gracious style,
With NEW-FOUND beauties prank each circumstance, &c. &c.

'29. *Yet I had rather, if I were to chuse,*
Thy service in some graver subject use:—
Such where the deep transported mind may soar
Above the wheeling poles, and at Heaven's door
Look in, and see each blissful Deity,
How he before the thund'rous throne doth lie,
List'ning to what unshorne Apollo sings.
To th' touch of golden wires, while Hebe brings
Immortal Nectar to her kingly sire;
Then passing thro' the spheres of watchful fire,
And misty regions of wide air next under,
And hills of snow and lofts of piled thunder,
May tell at length how green-ey'd Neptune raves,
In Heaven's defiance must'ring all his waves;
Then sing of secret things that came to pass,
When beldam Nature in her cradle was.]

'I have

'I have often thought, that these were not exactly the *original* ideas of a poet, *anno ætatis* 19; even though that poet was Milton.—I beg you to compare the following *mental excursion*, into the elementary and celestial regions, of the sacred poet, with whom I suppose Milton to have made an early acquaintance.

'And though our soul live as imprison'd here
In our frail flesh, and buried, as it were,
In a dark tomb; yet at one flight she flies
From Calpe to Imaus, from the earth to skies,
Much swifter than the chariot of the sun,
Which in a day about the world doth run.
For sometimes, leaving these base slimy heaps,
With chearful spring above the clouds she leaps,
Glides through the air, and there she learns to know
The original of wind, and air, and snow,
Of lightning, thunder, blazing stars, and storms,
Of rain and ice, and strange exhaled forms.
By th' air's steep steps she boldly climbs aloft
To the world's chambers; Heaven she visits oft,
Stage after stage; she marketh all the spheres,
And all th' harmonious various course of theirs;
With sure account, and certain compasses,
She counts the stars, and metes their distances,
And diff'ring paces; and, as if she found
No object fair enough in all this round,
She mounts above the world's extremest wall,
Far, far beyond all things corporeal;
Where she beholds her Maker face to face,
His frowns of Justice, and his smiles of Grace,
The faithful zeal, the chaste and sober port,
And sacred pomp of the Celestial Court.

'Let the soberest admirer of Milton and of true poetry judge, if *such* a passage was not likely to captivate the attention of the young poet!—Milton has, in fact, compressed Du Bartas's description; only reversing the order of it, and *heathenising*, with some fine classical touches, the Ολυμπια δωματα of his predecessor.'

Mr. Warton has remarked the obligations of Milton, in the Penseroso, to Du Bartas's *Cave of Sleep*; and undoubtedly a strong resemblance in several other places is indicated by Mr. Dunster. In our opinion, however, he goes too far when he endeavours to shew that Milton borrowed such phrases as, *clear stream; crystal fountain; ever and ay; golden tressed*; [this last phrase was current among the Sonneteers of the *maiden reign;*] or *horned moon;* which occurs in Shakspeare's mock-play in the Midsummer-night's Dream. Much more do we object to the laborious attempts which Mr. D. has made, to refer the use of single words, such as *gush*, *guerdon*, *spangled*, *amain*, &c. to his favourite Sylvester. To establish

this claim, he ought to have proved that Sylvester was the inventor of them. The most original poet of modern times must necessarily employ words which have already been in good use; unless he should adopt the principles of some of our translators from the German, who cannot write English, and who are forced to substitute a jargon of their own for the beauties of our language.

The volume is closed with several extracts from Sylvester's Du Bartas, under the title of his *Beauties:* but they exhibit the mixture of good and bad passages, which we have described in our remarks on the translator. The lovers of English literature are under considerable obligations to Mr. Dunster, for his exertions in bringing within a small compass the most tolerable passages of a writer, whom very few would be able to follow through the large original folio.

We have expressed our sentiments freely on the subject of this performance, but not from any wish to depreciate Mr. Dunster's criticisms; which have afforded us much entertainment, and which prove that the author is possessed of knowlege and taste. Whatever relates to Milton, the glory of our nation, must be viewed with peculiar enthusiasm; and while we admit the probability of a certain influence on his style derived from Sylvester, in common with other popular writers of that day, we cannot allow the exclusive effect which Mr. D. ascribes to it. With this qualification, we recommend the present work to the perusal of our readers, as a sample of elegant and liberal criticism.

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ART. III. *The Principles of Mathematics and Natural Philosophy.* In Four Volumes. 8vo. Printed at Cambridge.

Vol. IV *. Part I.

The Elements of Optics; designed for the Use of Students in the University. By James Wood, B. D. Fellow of St. John's College, Cambridge. 8vo. 4s. Boards. Wingrave, &c. London. 1799.

Vol. IV. Part II.

The Principles of Astronomy; designed for the Use of Students in the University. By the Rev. S. Vince, A.M. F.R.S. Plumian Professor of Astronomy and Experimental Philosophy, Cambridge. 8vo. 4s. Boards. Wingrave, &c. London. 1799.

THE science of Optics, like the other physico-mathematical sciences, is almost entirely of modern invention. In the sixteenth century, Antonio de Dominis published concerning

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* For the preceding volumes, See M. R. *N. S.* vol. xxiii. p. 188. and vol. xxviii. p. 313.

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the rainbow; and then Snellius, a Dutch mathematician, observed that the sines of incidence and of refraction are to each in a given ratio. The honor of this discovery has been claimed for Descartes, but unjustly. This great philosopher, however, contributed very materially to advance the science of optics; and he first relieved the mathematics from the reproach of sterility, if reproach it can be admitted to be. The properties of the conic sections, from the time of Plato to that of Descartes, (an interval of two thousand years,) had been considered as beautiful speculative truths, of pure curiosity, and destitute of practical utility *: but these properties became, with Descartes, the means of constructing glasses which collect parallel rays, or rays issuing from a given point, accurately into another given point †. After Descartes, Fermat and Leibnitz wrote on this science, but metaphysically rather than mathematically; and, bewildered in their search after an ideal simplicity, they previously laid down, as principles, those facts which are now deduced as necessary consequences from a few simple and well established laws.

The English have also reason to boast of their labours on the subject of Optics. The lectures of Barrow, the discoveries of the immortal Newton, and the works of Smith and Harris, give us a pre-eminence in this branch of science above the mathematicians of the continent. The Optics of Smith, although extremely defective in plan and method, is still a very valuable performance; and even now the forms of his demonstrations are followed as the most simple and evident. Excepting Euler's work on Optics, who in his extensive walk visited every spot of science, we do not recollect any complete and systematic publication by the foreign mathematicians; and indeed the treatise of Euler is not perfect:—but one of the volumes of D'Alembert's *Opuscules* is devoted entirely to optical researches, and the Transactions of the Societies of Paris and Berlin contain many valuable memoirs on this subject.

The distribution of the contents of the present volume is as follows:—On the Nature of Light—On the Laws of Re-

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* Some writers, apparently alarmed at the rough and rude demand of ignorance, "of what *use* are mathematical speculations?" have imposed on themselves the task of vindicating abstract science by pleading for its practical utility. Such attempts it is perhaps most politic to abandon: the truths of the mathematics do not depend on opinion or vote; and it is weak and foolish courtliness to soften their "*tristior ratio*," because "*Vulgus abhorret ab hâc.*"

† It is true that elliptical and parabolic glasses are not now used: but we know, from the demonstration of Descartes, that spherical glasses may be used instead without much sensible error.

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flection—On the Laws of Refraction—On the Reflection of Rays at plane and spherical Surfaces—On Images formed by Reflection—On the Refraction of Rays at plane and spherical Surfaces—On Images formed by Refraction—On the Eye—On Optical Instruments—On Aberrations produced by the unequal Refrangibility of different Rays—On Aberrations produced by the spherical Form of reflecting and refracting Surfaces—On the Rainbow—On Caustics.

The first objection which we have to make is a trifling one, but still it is an objection. Since propositions should, as much as it is possible, preserve priority of order according to their greater simplicity, proposition 5th is introduced too soon: indeed, we think that it should have been *wrought up* with the description of Hadley's quadrant.—Proposition 10, concerning the conjugate foci Q and q, ought, agreeably to the plan of the work, to have been demonstrated by a purely geometrical process, and not to be half proved by a reference to an obscure article in algebra.

The curious and difficult question of apparent magnitude and distance, so ably discussed by Berkeley, and subsequently by Harris, is here briefly considered; and very properly, since the present treatise is intended only as elementary. A few pertinent observations are extracted from Harris.

As the question concerning apparent situation, magnitude, and distance, appears to us wholly philosophical, we think that it might with the greatest propriety be omitted in a mathematical treatise on optics: for the science of optics consists in the application of geometry to a few clear principles established by experiments. Catoptics has for its fundamental proposition the equality of the angles of incidence and reflection; dioptics, the given ratio subsisting between the sines of incidence and refraction. Now the principles on which the apparent magnitudes and distances of objects depend are extremely various, many, and difficult to be appreciated. A theory may be formed on the hypothesis of the apparent magnitude varying as the visual angle, and the conclusions may be consequently strict and accurate, yet widely disagreeing with the results of experience.—This question of apparent magnitude, like that of chances, has furnished occasion for the abuse of mathematics: it is as absurd to endeavour to make men see by geometry, as to assign exactly the expectations of their minds in pounds, shillings, and pence. Men have usually an overweening fondness for their own pursuits; and mathematicians have not escaped the chimera of submitting to geometry the fluctuations of hope, or the fleeting and mutable impressions of sight and touch. They have also thought that truth could

not be missed, if only the formalities of demonstration were observed; or that it was made incontestably certain by the imposing sanction of a *quod erat demonstrandum.*

Mr. Harris's work is valuable, but his chapter on apparent magnitude and distance is not to be lavishly praised: it is sometimes inaccurate: he mentions apparent magnitude as being suggested immediately by apparent distance: whereas Berkeley has shewn that magnitude is perceived as immediately as distance. To this latter author, we think, Mr. Harris is indebted for his most important remarks, yet the learned Bishop is never mentioned by him.

In our judgment on the preceding volumes of this publication, we have exercised a degree of censure which by some might be deemed bordering on asperity. The present treatise, however, excites our commendation; not reluctantly; nor to compensate for any previous animadversions. If, as Swift observes, ill-nature and malignity be the prime and essential qualities of a critic, this volume makes us civil in spite of our nature, by affording very slight occasion for the exercise of those characteristic attributes. To speak in clear and plain terms; the *Elements* of Mr. Wood appear to us perspicuous, well arranged, and adapted to the end proposed in the publication of them: but we wish that the author had not latterly deviated from the plain and easy paths, to investigate some of the more abstruse parts of the science.

Our attention is now called to the second portion of this volume; containing Mr. Vince's *Principles of Astronomy.*

It is easy, said Corneille, (speaking of the great difficulty of writing a good tragedy,) for speculative men to be severe; and those authors, whose works we do not commend, may add that it is easy for critics to blame a performance which they themselves would fail in executing. Yet, if this remark be allowed, is criticism therefore to be with-holden? We may find fault with a chair or a house which is unskilfully constructed, although in mechanical dexterity we may be inferior to the workmen who have executed them *. If we point out and demonstrate the fault with sufficient distinctness, our criticism must be allowed, or at least tolerated.

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* We here feel ourselves verging towards ground which is very perilous to critics; for we are conscious that we are using a train of reasoning similar to that of Swift, when with such exquisite wit and raillery he ridicules the critics (see a digression concerning critics, in the Tale of a Tub). That critic's taste must be deplorably vitiated and perverted by fondness for his profession, who does not receive pleasure from this incomparable performance.

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The first volume of Mr. Vince's work on astronomy, from which the present Elements are altogether taken, has been already noticed by us *, and commended; and we do not wish to amuse our readers with a trifling paradox, when we add that, although this treatise contains (we believe) no proposition, sentence, nor word, that is not to be found in the former, we are obliged to censure it. The present octavo does not resemble the quarto, as a young tree resembles its parent tree, preserving the form of its leaves and branches in a diminished proportion: but as the parent tree, mutilated, split, and cut down to a smaller size, resembles itself in its former state. The plaister casts, exhibited in the shop-windows in London, are proper epitomes of the large statues which stand in the Gallery at Florence: but, if the several parts of the Farnese Hercules were shortened and put together again to form a figure two feet high, what would be said of its shape,—" if shape it could be called, which shape had none?"

The arrangement of the present work is the same with that of the former: but a few chapters on the *Georgium Sidus*, on the Motion of the Aphelia, &c. are omitted. In our account of the quarto volume, certain reasons induced us to decline either an analysis of its contents or extracts from it: as the former would have been little more than an expanded table of contents, and the latter must have consisted of methods previously known to the astronomer. We therefore gave only a general character of the work, and repressed one or two remarks which occurred to us, because they might have appeared too trifling and minute for a publication of such extent and importance. Now, however, they may properly find a place: but we lay not much stress on them; for our chief objection to the present curtailed work is not grounded on any inaccuracy of deduction, nor on any want of learning, but is directed against its plan and conduct.

In the first page, the author says 'that the investigation of the causes of the planets' motions is called physical astronomy.' This account is not accurate. It is by a knowlege of plane or pure astronomy that we arrive at the laws of the planetary motions, and thence ascend to the principle of universal gravitation: it is the special business of physical astronomy to descend from this principle, and, by the aid of calculus, to assign the effects and phænomena of the system.

In page 176, Berkeley's reasoning is misrepresented. Mr. V. says that the account given by that philosopher, for the apparently increased size of the horizontal moon, is that

* See M. Rev. vol. xxvii. N. S. p. 121.

'faintness suggests the idea of greater distance; the moon appearing most faint in the horizon, suggests the idea of greater distance; and, supposing the visual angle the same, that must suggest the idea of a greater tangible object.' Now Berkeley says, in express words, that magnitude is perceived as immediately as distance, and not mediately by distance *.

In page 227, Professor Vince makes a distinction between the instrumental error, and the error apparent to the eye: two things which, according to him, have been confounded together by preceding writers. We must submit to censure similar to that under which these writers labour; since there is a greater fineness in the Professor's observation than we are able to apprehend.

We have already intimated that the present work, as intended to teach the elements of astronomy, appears to us not calculated to fulfil the author's design. In an elementary treatise, we consider long examples and calculations as evils; and also histories concerning the authors of certain methods and discoveries;—multiplied methods of obtaining the same end: methods intricate and difficult, the utility of which only the practical or learned astronomer is able to discern †.

As we have before said, this performance is the larger publication mutilated: it may be useful to a person who is already acquainted with astronomy: but to teach ‡ the elements of that science, in our opinion, it is totally unfit; for it will probably give the young student a distaste for the pursuit. We do not complain, however, that the calculations are wrong: nor that the methods are bad, for many of these latter are very valuable, though they are out of their place; and of mathematical learning, enough (and more than enough) is evinced.—In common life, men do not feel great indigna-

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* "But if we examine it, we shall find they (ideas or perceptions) suggest the latter, as immediately as the former; I say, they do not first suggest distance, and then leave it to the judgment to use that as a medium, whereby to collect the magnitude; but they have as close, and immediate a connexion with the magnitude, as with the distance; and suggest magnitude as independently of distance, as they do distance independently of magnitude," &c.

Essay towards a new Theory of Vision.

† See pages 50, 59, 66, 113, 144, &c.

‡ In a complete system of astronomy, designed for the practical astronomer, every thing should be sacrificed to accuracy of method; and it is of no consequence whether the methods be direct or indirect: but in an elementary treatise, every thing is to be sacrificed to perspicuity of explanation, and the methods should always be direct.

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tion, if, while their morals are impeached, their abilities are unquestionably allowed; perhaps, therefore, the present learned author may read our remarks without any violent emotions of resentment, if, reprobating as we most strenuously do the indolence and *incuria* with which the work has been put together, we allot a full meed of praise for the extensive astronomical learning which it exhibits.

R. Wood.

ART. IV. *The System followed during the Two last Years by the Board of Agriculture further illustrated.* With Dissertations on the growth and produce of Sheep and Wool, as well Spanish as English. Also, Observations upon, and a new plan for, the Poor, and Poor Laws. To which are added Remarks on the Modes of Culture and Implements of Husbandry used in Portugal. And an Inquiry into the Causes of the late Scarcity, and Means proposed to remedy it in future. By John, Lord Somerville. Illustrated with plates. 4to. pp. 187. 15s. Boards. Miller. 1800.

IT augurs well for a country, when agriculture and the several branches of rural economy become the serious and persevering study of the superior members of the community. Though the plodding farmer is extremely valuable and even indispensable in his department, no enlarged views nor any general system of improvement can be expected from him. Attached to old habits, he reprobates innovation; repeated evidence is necessary to convince him that the practice of his ancestors was erroneous; and his isolated situation tends to generate a degree of selfishness which is not favourable to expansive benevolence. When, however, individuals high in situation, enlightened in mind, and benevolent in their purposes, seriously employ their thoughts on the case of the farmer, and exert themselves to understand the details and circumstances of his business, both the cultivator and the community will probably be benefited. We would not be supposed to encourage noblemen or gentlemen in assuming agriculture as a play-thing: but we are persuaded that great public advantage would result from the happy union of knowlege and influence. Agricultural books should be introduced in the course of liberal education; and every "*Homme des champs*," every *Country Gentleman*, should be initiated in all the branches of what may be called, in the most comprehensive sense of the term, the *Georgical Science.* Lord Somerville appears to be a country gentleman of this description: he 'having, (as we learn from his own declaration,) through the whole of his life, applied himself to husbandry in general,

and more particularly to that important part of it, the study of cattle and sheep stock.'

This volume comprehends, as is manifest from the title, a variety of interesting subjects, which the noble author has treated with equal liberality and judgment. Though we are not always of his opinion, we admire the manly freedom with which he has thrown out his hints. We have followed him through his details; and we shall endeavour to exhibit an abstract of them for the information of our readers.

The first part of the treatise is employed in illustrating and vindicating that line of conduct which was pursued by the Board of Agriculture, during Lord Somerville's Presidency. While he laments the unpopularity of this Institution, and regrets that the means of rendering it more efficient could not be obtained, he strenuously contends for its utility: 'but, (says he,) to produce all the required effect, it must be closely followed up, and by men well grounded in the science, who have the means of detecting and separating that which is useful from that which is visionary; who have grafted theory on approved practice. In this case, it may obtain the confidence of husbandmen, whom, in great part, it is meant to enlighten; but without that confidence and legislative support, great benefit *cannot* result.'

To assert that legislative support is *necessary* in order to make an Institution of this kind beneficial, is to speak in opposition to facts. The Bath and West of England Agricultural Society, and others of a similar nature, have been of service to the country without such aid. The assistance of the legislature is desirable, provided it be communicated in a proper manner, with freedom and liberality; disdaining the low and inconsistent idea of converting such an institution into an engine of political influence. If once this suspicion were excited and confirmed, the Board would be a Board of Agriculture little more than *in name;* and when it is seen that a considerable portion of the fund appropriated for its support is consumed in salaries, doubts may be generated which will not be very favourable to the opinion of its scientific independence. For *salaries, house, and office,* 1500l. *per annum* may be thought too large a proportion of the 3000l. which form the annual grant, and in effect preventing every scheme of active operation *. It is of the last importance to preserve it free from political machination and intrigue; and its members should be known to be men of independence, of general science, of practical agricultural knowlege, and stimulated by pure zeal for the promotion of the avowed ob-

* Lord S. complains of a large debt contracted.

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jects of the association. We have uniformly endeavoured to aid the exertions of the Board of Agriculture; and we cordially hope that it may obtain the confidence of the public, and that no defect of system nor error in practice will convert it into a mere *magni nominis umbra.*

As it was the opinion of Lord S. that the Board had expended too much money on publications, he recommended a suspension of the operations of the press: but, thinking that an experimental farm would be attended with good effects, and would nearly defray its own expences, he advised this measure, and was seconded by the Board. On this head we have our doubts. Would it not be more honorable to the Institution, to encourage judicious experiments by able agriculturists in different soils and aspects, and in various parts of the Empire, than to confine its views to one or two little farms, and to risk its credit on the result of experiments made on them? Surely, it should endeavour to instruct and to aid the agriculturist, without indiscreetly augmenting its own responsibility. By the speeches of the President, and by the publication of memoirs or communications, let the Board stimulate inquiry, experiment, and discussion: by rewards, let it encourage continued exertions; and let it make every new invention or discovery as public as possible: but let it cautiously avoid bringing any thing forwards as peculiarly its own.—We offer these remarks from a conviction of the general impropriety of the measure in question; and without farther discussing the danger at which we formerly hinted, that these *national farms* may become *snug places* under government, with salaries and perquisites annexed, in the desire of obtaining which the original purposes of the establishment would soon be forgotten.

The establishment of provincial farming-societies, throughout the whole kingdom, is a measure more unexceptionable than that of a national farm; and in recommending these institutions we coincide with Lord S. With pleasure we hear that such societies are formed not only in Great Britain but in Ireland, which is now become a part of the Imperial kingdom; and we ardently hope that they will tend to the rapid improvement of this hitherto neglected portion of the British Empire.

Sheep and *wool* having attracted Lord Somerville's particular attention, his address to the Board on these subjects, and his subsequent remarks, particularly deserve the attention of the public. He observes, and he speaks after having had ocular demonstration, that 'we are infants in the knowlege of sheep and their treatment, compared with the Spaniards;' to prove which position, he points out the difference between the

Spanish and the English practice; and to the pre-eminence of the former he attributes the superiority of their wool. In the treatment of sheep, he recommends attention to climate as essential to their health; and he regrets that salt is not made a component part of their food.

The noble author neither leagues with those who would sacrifice the wool to the carcase, nor with those who neglect the carcase for the wool: but he contends that, with proper attention, we may obtain both without the possibility of injuring either.

'Every practical man, (he observes,) looking over the map of England, who has given himself time to study the properties of its soil and climate, will admit, that one half the kingdom, at least, is by nature appropriated to the short woolled, fine grained breed. He might with safety admit much more than half. For it at length appears, that our climate, from the most northern parts to the most southern, can grow wool of the finest possible quality. Taking into consideration the upland pastures, the light convertible tillage, the loamy soils, and mountainous districts of the kingdom, such a proportion must be admitted to be moderate and just. But notwithstanding the great importance of the short woolled sheep to the nation, as well in a commercial point of view, both as to the carcase and fleece, as with respect to the great extent of the kingdom appropriate to these breeds, the whole attention, both of farmers and breeders, has for these thirty years past been absorbed in carrying to a degree of perfection hardly credible, the heavy, long woolled sheep; such as Lincoln, Cotswould, Romney Marsh, and new Leicester, but more particularly the last.

'To such extreme perfection has the frame of this animal been carried, that one is lost in admiration at the skill and good fortune of those, who worked out such an alteration. It should seem, as if they had chalked out, on a wall, a form, perfect in itself, and then had given it existence. Nay, fresh technical terms have arisen to express points in these sheep, thirty years ago unknown: such as the "fore-flank," and the "cushion," terms now universally admitted.

'Such is the animal now—almost the reverse of what it was. And from whatever source it originated, whether from the care and nice observations of breeders, or from crosses with Ryeland or Dorset flocks, is immaterial.—In eulogium of such, the author of this Treatise would have been gratified as to his own feelings; his doctrines too might have been received for a time with more popularity; but his duty to the public just then forbad it, and compelled him to take the part he did, hazarding doctrines unpopular with many superficial observers, with not a few, whose self-interested views it might derange, and with those, who had the means to reflect with advantage, but who had not profoundly reasoned on a subject of such extreme national importance. All, aimed at in this address, was, without partiality or indulgence, to impress on the recollections of farmers, that no breeds of sheep should be carried

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into districts ill adapted, both as to soil and climate, to receive them: that, in exertion to improve the carcase, they should not forget there was such an article as wool: that, in opposition to modern doctrines, the improvement of the one was not incompatible with the improvement of the other; and that the breed of sheep, which, on any given quantity of land, carried for a continuance the most wool as well as flesh, and both of the highest quality, was that breed to be preferred, of whatever description it might be, or from whatever country it might come. This was all the author ventured to suggest, and he would, under existing circumstances, have compromised the situation he then held, had he not done so. The delusion was too prevalent. It was a pleasant dream, and some did not like to be awakened.- Thus much in explanation as to what concerned the farmer. Let us now look to the manufacturer.

'Many of the fine cloth manufacturers, fancying, but without a shadow of reason, that it would be detrimental to themselves, wholly forgetting that they formed a part of that community whose interests they were bound to support, have laboured with no common pains to poison the minds of people in general on this subject; such we mean as from their pursuits could not either be well versed in trade or in husbandry; and for a short time succeeded: but who, by encouraging the wear of British cloths, would have given, in the outset, some little support to a national undertaking like this. Such manœuvres were unworthy British manufacturers, however for a short time they might succeed. It is not impossible, that, to do this the more effectually, some cloths have been sent to the London market, purposely ill manufactured. We would rather suppose they could not be so mischievously blind to their own interest; but such an idea must suggest itself, when we see the native cloths produced, worse in quality than those made long ago; such as hunter's cloths, and other sorts, known in the London markets. We have even been at a loss to conjecture from what cause our clothiers should set their faces against that improvement, by which every part of the nation must unquestionably derive such material benefit. There is not one well-grounded reason for the opposition shown to our endeavours. Were they all republican Frenchmen, they could have done no more. With pain we must reflect on it, but we refrain from indulging in that bitter invective, which such narrow policy has of late provoked, and content ourselves with remarking, that these gentlemen have fattened on the indulgence of Government, and as is natural, indeed correct on such occasions, have been the first to fly in the face of its liberal and salutary measures.'

Lord Somerville is very partial to the Spanish breeds; and being desirous that they should be brought to perfection in this country, in order that we may no longer depend on Spain for fine wool, he particularly details their properties. They differ, he observes, from the breeds in this kingdom in two particulars. The first characteristic is that the males have horns and the ewes have none; the second is a tendency to throatiness,

ness, or a loose pendulous skin under the neck, which is generally deemed a bad quality in England.

'In other respects, these sheep are not much unlike some of our English breeds. The rams, indeed, have a buff tinge in their countenance; they may reach 17 lbs. a quarter, when tolerably fat. The ewes are not low on their legs, are very fine in bone, and may reach 11 lbs. a quarter. We have it recorded, that this breed of sheep originally came from England in the beginning of the fourteenth century: it is high time they return to it again.'

The immense magnitude of the parochial assessment termed the poors' rate, and its rapid advancement in most parishes, will render every thing in the shape of a *Poor-Bill* peculiarly interesting to the feelings of the community at large; though it is generally allowed that it is easier to complain of the enormous weight of the burden, than to apply an effectual remedy. What is here suggested under that title is a loose plan formed on the hint given by benefit or friendly societies; and the execution of it would be attended with so many difficulties, that the noble author has no expectation of seeing it carried into effect. After having stated it, and the several objections to which it is liable, he calmly leaves it to its fate; which he may very readily do, when he has confessed that 'he does not think the present system of poor-laws very deficient.' In this opinion, we by no means concur with him: but the full discussion of the subject would require much more space and time than we can spare. We shall only remark, in general, that there must be an important error in that system which daily enlarges the boundaries of poverty, which unpeoples cottages to crowd multitudes together in a poor-house, and which tempts the poor to slacken their own exertions, and to depend on the parochial soup-kettle and dole-basket.

In that part of Lord S.'s work which treats of *Implements of Husbandry*, *Machines*, &c. he describes instruments and practices which he observed in his late visit to Portugal, and which he thinks it would be wise in us to imitate. He particularly recommends the mode of slaughtering cattle which prevails in that kingdom, by a separation of the spinal marrow; and he gives a plate exhibiting the mode of operation, and the size and form of the knife with which it is performed. The plate we cannot copy: but we shall transcribe the remarks with which he urges the adoption of this expeditious as well as benevolent practice:

'It had been a favourite object with many to introduce into this kingdom, that mode of slaughtering cattle, by a separation of the spinal marrow, which is practised in many parts of the world, and with

with all possible success, as well on the score of humanity as expedition. The term itself, "to lay down cattle," bespeaks the mildness with which it is executed. The author, therefore, on his arrival in Portugal, made it his business to have a person instructed in the use of the knife, which is represented in Plate I. and is used for this purpose with great adroitness. An idea prevails, that there is much cruelty in the use of the English axe, but it rarely happens, that a bullock is not stunned, or that he does not fall, after the first or second blow; the idea, however, does exist, and therefore the practice ought no longer to prevail, when a better may be so readily substituted. It sounds as if "knocking down" was a movement as rapid in effect, or more so, as "laying down;" but in this case it is far otherwise: for the fall is instantaneous, so much so as sometimes to alarm those, who look on; the animal at the first touch of the spinal marrow being unnerved from head to foot.

'The person alluded to has "laid," without being headlined, fifteen oxen in a row, with more regularity and expedition than would at first perhaps be credited. Holding them only by the horn in the left hand, standing in front of the animal, and passing the knife over its brow, through the vertebræ of the neck, into the spine. The method in that country of the carter walking at the head of his oxen, when at work, may probably induce them to stand quieter, than would otherwise be the case. Should that be the fact, cattle in this country may be headlined as usual, and the operation then is as safe as it is easy.'

With the most laudable attention and humanity, his Lordship adds that, if the operators in any of our public slaughter-houses express a desire of being instructed in the Portugal method of "laying down cattle," 'it shall be complied with.' Ought not government, in the department of the victualling office, to order that the animals destined for the supply of our Navy should have their existence terminated in this way, so preferable to our ordinary practice?

In the *Windmills* round Lisbon, Lord S. remarked a construction in respect to their sails somewhat different from that which prevails in this country; and being of opinion that it is worth adoption, he has given a plate representing a Portuguese windmill. The advantages of its construction are said to consist first in the broad part of the sail being at the end of the lever, (that is, the end of the branch,) so that equal restistance can be overcome with less length of branches or arms; and secondly, the sails, being capable of being set like the stay-sails of a ship, and therefore filling more than those used in England, will require the mill to be brought less often to the wind. A view of the plate, however, is necessary to a clear apprehension of the subject; and, as the Portuguese mode of constructing this machine seems to merit imitation, those whom it may particularly interest would do well to

solicit a farther explanation from this liberal and public-spirited author.

The Portuguese Ox is greatly admired by Lord Somerville; and by this useful animal, he says, the whole draught-labour of Lisbon is performed. Hence he wishes to encourage the use of oxen for draught in our own country; and indeed he so little approves the practice of using horses in husbandry, to the exclusion of oxen, that he seems to intimate that our scarcity, or insufficiency of produce, has risen ftom our partiality to the horse. 'It is a circumstance to be remarked, (he says,) that the breed of heavy cart-horses began to prevail about the year 1754, and is to this day progressively spreading itself over the kingdom, trespassing in many instances on its natural inhabitant the ox. About the very same year our exports of corn began to slacken; and they have kept pace nearly together. In the year 1774, these exports, except in an instance or two, altogether ceased. From that time the import commenced, and has increased to this day, together with the use of overgrown cart-horses, to a most alarming degree. Such a concurrence of facts and dates may at first surprise, but will lead men to reflect most seriously.' The amount of horses kept may be an evil: but we apprehend that it is not the number of cart horses, who earn their living, but of pleasure horses, which we have most reason to censure and lament.

Lord Somerville concludes his work with regretting that, when he was in the situation of President of the Board of Agriculture, more was not to be done: but he consoles himself with reflecting on his own diligence and fidelity. If, to use his Lordship's words, there be 'abler heads than *it is his fortune to possess*,' we believe that there are few whose hints are more intitled to general consideration, or whose public spirit more deserves applause.

Mo.y.

Art. V. *The Bees:* A Poem. From the Fourteenth Book of Vaniere's *Prædium Rusticum.* By Arthur Murphy, Esq. 8vo. 2s. 6d. Rivingtons. 1799.

It is not uncommon for a writer to be enamoured of the author whom he translates, to magnify every excellence, and artfully to conceal or palliate every defect. This partiality may in some cases be excusable: but it is rather unreasonable to expect that all the world should entertain the same opinion. Mr. Murphy, however, expresses himself with great warmth and indignation against Dr. Warton, for having presumed to censure the *Prædium Rusticum;* and he is not less

severe on Addison, for having said that "there is more pleasantry in the little platform of a garden, which Virgil gives us about the middle of the 4th Georgic, than in all the spacious walks and water-works of Rapin."—Yet surely the greatest admirers of Rapin must acknowlege that he is far inferior to Virgil; and we believe that the general opinion entertained of the *Prædium Rusticum* is, that it is more to be admired for the precepts which it contains than for the beauty and graces of the diction, although Vaniere may rank as a very respectable modern Latin poet.

Mr. Murphy farther remarks in his preface, that

'Vaniere left sixteen books on husbandry, and in each expatiates on some particular branch of rural œconomy. This, it must be granted, may prove tedious to him, who is not completely versed in the farming business, or desirous of being so. The Bees are the subject of a single book, elegantly written, and, though not to be compared to Virgil's inimitable stile, yet, in point of truth and real information, superior to the Roman poet, who, it is to be lamented, did not know the facts, which modern discoveries have brought to light. Maraldi, a famous French philosopher, was the first that invented glass hives, and through that transparent medium, was able to observe the manners, the genius, and all the labours of those wonderful insects. He published his account in the *Histoire de L'Academie Royale des Sciences*, on the 6th November, 1712. Vaniere professes to have collected his materials from Maraldi, and has done them ample justice. Of the truth no doubt can be entertained, when we find, that, since that time, Reaumur, another member of the Academy of Sciences at Paris, published his History of Insects, and, in almost all particulars, coincides with Maraldi.'

Vaniere, as above observed, divided his poem into sixteen books, each treating on a particular subject in rural affairs: but Mr. Murphy has sub-divided the 14th book, which relates to bees, into four cantos. Lest the poet should be suspected of a vain ambition to rival Virgil, he commences by declaring himself to be

"*Veridicæ magis Historiæ quam Carminis Auctor;*"

which Mr. Murphy has happily rendered,

'The Historian, not the Poet of the Bees.'

Much truth of description, respecting the manners of these industrious and useful insects, is indeed to be found in the original work; and the poetical embellishments, which are necessarily added, will serve to render it more acceptable to those who are qualified to read it by their classical knowlege, and their acquaintance with its subject.

To give some specimens of Mr. Murphy's skill, in transfusing the beauties of his admired poet into the English language,

guage, we shall first copy his account of the invention of glass-hives by Maraldi;

'Long from the eye of man and face of day
Involv'd in darkness all their customs lay,
Until a sage well vers'd in nature's lore,
A genius form'd all science to explore,
Hives well contriv'd in chrystal frames dispos'd,
And there the busy citizens inclos'd.
By that Dædalian art from danger free,
And the fierce passions of the jealous Bee,
The prudent seer in his transparent case
Could all their laws, their works, and manners trace:
What he disclos'd the Muse shall here relate;
A Georgick rising from an insect state.
'The birds of heav'n on vagrant pinions fly,
Their wants in groves and meadows to supply,
And, when benighted, they forsake the glade,
To rest on trees, or seek some woodland shade.
Not so the Bees: in their own well-built cell,
Their settled mansion, they delight to dwell.
This their new policy, their fav'rite plan,
And in this only they resemble man.
By hoarded wealth no individual tries
Above the modest citizens to rise;
No sordid av'rice taints the gen'rous mind;
Their stock in common lies to all resign'd;
And when in civil compact they unite,
No state is so observant of the right.
'They toil incessant in their country's cause,
And ply their work, nor wish for vain applause.
Next to their progeny their cares incline,
Ambitious to perpetuate the line.
And while successive population thrives,
To late posterity the state survives.
'Abundant stores in magazines *to* lay,
The whole employ and business of the day.
For that they toil; in that place all their joy,
And in their diff'rent spheres their skill employ.
In meadows, fields, and groves the pilf'rers roam,
In house-hold cares the aged work at home.
The sun declining, through the murky air
Back to their hive the vagrant bands repair.
There in soft slumber close their willing eyes,
And hush'd in silence the whole nation lies.
When the dawn blushes in the eastern clime,
The watchful elders, frugal of their time,
Start from their *couch*; exulting clap their wings,
And with their busy hum the city rings;
They sound th' alarm, the younger race excite,
And to the labours of the field invite.

Rouz'd

Rouz'd by the din, the young their *couch* despise,
And flick'ring on their wings with vigour rise.
As when an army, at the dawn of day,
Marshall their bold brigades in dread array;
The trumpet's clangor ev'ry breast alarms,
And the field glitters with their burnish'd arms.
So the Bees, summon'd to their daily toil,
Arise, and meditate their fragrant spoil;
And ere they start, in fancy wing their way,
And in the absent field devour their prey.
No rest, no pause, no stay; the eager band
Rush through the gate, and issue on the land;
Fly wild of wing, a teeming meadow chuse,
Rifle each flow'r, and sip nectareous dews.
' For depredation while the rovers fly,
Should some sagacious Bee a garden spy,
Or a rich bed of roses newly blown,
Scorning to taste the luxury alone,
She summons all her friends; her friends obey;
They throng, they press, they urge, they seize their prey;
Rush to the *socket* of each blooming flow'r,
And from that reservoir the sweets devour;
Till with the liquids from that source distill'd,
Their eager thirst their honey-bags has fill'd.
Untir'd they work, insatiate still for more,
And viscous matter for their domes explore.
That treasure gain'd, in parcels small and neat
They mould the spoil, and press it with their feet;
Then in the *bags*, which nature's hand has twin'd,
Around their legs, a safe conveyance find.
Nor yet their labours cease; their time they pass
In rolling on the leaves, until the mass
Clings to their bodies; then in wild career
Loaded with booty, to their cells they steer.'

The following account of the emigration (vulgarly called *swarming*) of the Bees is expressed in a style *so very peculiar*, that we cannot but insert it; and to enable our readers to appreciate Mr. M.'s deviations from Vaniere, we shall subjoin the original passage.

' The PRINCESS, conscious of her right to sway
The future realm, prepares to lead the way.
At early dawn she calls her friends around,
And mimicks with her hum the trumpet's sound;
Exulting claps her wings, and soon she sees
Following her standard the revolting Bees;
Exhorts them to renounce their native land,
And found an empire on some distant strand.
To her the wand'ring tribe with ardour clings,
Charm'd with her youth, her mien, her burnish'd wings.

All

All, whom the schemes of innovation please,
Hold *clubs* and *meetings*: The UNITED BEES
Are then in council; they advise, debate,
Resolv'd to found an independent state.
' During those days all work is at a stand;
Nor groves, nor lawns invite the roving band.
From fragrant flow'rs the mal-contents abstain,
Nor seek the gardens, nor the teeming grain.
The domes, the cells, the stores, the waxen frame,
From politicians no attention claim;
Their former government no more they prize,
But in their *clubs* the public welfare dies.
With their NEW PRINCIPLES the cells resound,
And the bold MACHIAVELS the gates surround.
' Thus when sedition, by vile dark intrigue,
In some great empire forms a treach'rous league;
When lurking foes brood o'er their fell design,
And STATE REFORMERS in their plot combine;
As yet rebellion has not rais'd its head,
But CORRESPONDING CLUBS the danger spread;
New weapons forge, their blunted swords repair,
Sharpen their poniards, and their pikes prepare.
' The YOUNG PRINCESS her party to revive,
Flies wild of wing through all the bustling hive;
And to renounce at once their native rights,
The friends of *revolution* she invites,
If prompt they're found, and willing to obey,
She gives the word, and marshals them the way.
' The Drones, in peace a dull inactive crew,
But ever prone new measures to pursue,
Rush to the gate, the emigrants excite,
And with loud clangor urge them to the flight.
Sublime upon the summit of the hive,
The PRINCESS sees her troops in crowds arrive;
The troops in crowds, devoted to her cause,
Rush to her court, and murmur their applause.
Their combination closer still to draw,
And bind the bold seceders by a law,
The chiefs around their QUEEN in circles shine,
And thus embodied mark their fix'd design.'

" *Ævi flore nitens tectis Regina sub iisdem*
Crevit et imperio jam sese intelligit ortam;
Regnandamque alibi meditatur cogere gentem.
" *Ergo multisonis civilia classica pennis*
Manè dies aliquot canit; hortaturque sodales
Ut vetus hospitium fugiant, sua signa secutæ.
Reginam circumstat Apum plebs tota canentem:
Hanc oculis, hanc aure bibunt, dulcedine bombi
Et rutilis captæ pennis blandâque juventâ.
" *Cerea confuso strepitu studiisque faventum*
Tecta sonant: illis nec florea rura diebus

Per-

Pervolitant, nec mella legunt, urgentve labores
Intra tecta suos : vitæ concordia plebem
Nil antiqua movet ; privatis publica cedit
Res studiis ; trepidat domus interiore tumultu ;
Et fremit ad portas incondita turba volantum.
Ut cùm bella tument civilia ; fœdere necdum
Abrupto coëunt Cives et in arma feruntur :
Sed dubias gliscens studia in contraria mentes
Sollicitat, tacitosque serit Discordia motus.
" *Instaurat Regina sonos ; iterumque sodales*
Præcipitare fugam monet : inclinataque vulgi
Pectora si videat, tum denique signa revellens,
Egreditur prior, et vocat agmina fida suarum.
" *Prima ruens portis Fucorum turba morantes*
Excitat, et rauco cogit velut ære catervas.
Stat Regina domûs super ardua tecta, cohortem
Expectans ; magno quæ protinus agmine circùm
Involitat, stridensque novâ se principe jactat.
Amplexu gens tota fidem testatur ; et arcti
Fœderis in signum, pressum glomeratur in orbem."

We imagine that the greater part of our readers will be surprized to hear that the Bees hold *clubs* and *revolutionary meetings*, that they have adopted *principles* in *politics*, and that they are disciples of *Machiavel*.

Of the poetical merit of this translation, some judgment may be formed from the preceding quotations: but we are sorry to add our opinion that the versification is often defective in spirit and harmony, and in many parts is disgraced by vulgarisms. Mr. M. attempts to apologize for any imperfections, by stating that this was a juvenile production: but the excuse is not altogether admissible, since he acknowleges that he has revised and retouched the whole, ' with all the care in his power.' Had it indeed remained in its original state, we could not have met with references to *New Principles*, *Corresponding Societies*, *Requisitions*, and *Rights of Man*; and his mature judgment should have taught him, that to bring charges of treason and rebellion against *the Bees*, whose monarchical attachment is indisputable, is a gross aspersion of these Queen-loving insects. Vaniere, in his poetical dedication to Cardinal Fleury, compliments them as created *ad populi regumque exempla*, which he would not have done if he had considered them as annually disposed to revolt.—Mr. Murphy has subjoined notes to each canto; and we could not help observing the singularity in several of them, of quoting Pliny as if he had written his Natural History in poetical measure.

Banr. " Moy.

ART. VI. *Select Eulogies of Members of the French Academy*, with Notes; by the late M. D'Alembert. Translated from the French, with a Preface and additional Notes, by J. Aikin, M.D. 2 Vols. 8vo. pp. 360 in each. 10s. Boards. Cadell jun. and Davies. 1799.

WE have repeatedly had these eulogies before us in the original *, and have given our opinion of them, with extracts from the most pleasing and entertaining parts. The spirited and accurate translation, with which Dr. Aikin has now furnished the English public, will be a valuable acquisition: but perhaps many readers may admire the elegance of the version more than the selection, since the compositions are chiefly those which are most hostile to monarchs, nobles, and the priesthood: to whom D'Alembert never gives quarter, either in his text or his notes. To those, however, who censure his notions respecting religion and government, it is but fair to recommend the perusal of Dr. Aikin's preface; in which he presents a sketch of the great mathematician's life, and endeavours to extenuate in many respects the faults which have been imputed to him. Yet that the Doctor acknowleges that there *are* faults in D'Alembert's writings, will appear from the following passage: in which he informs the reader that he has taken some liberties with his author, but principally with his notes:

'D'Alembert, with all his merit as a writer, is prolix in his style, and often employs a profusion of words and images, by which his meaning is rather weakened than enforced. Moreover, in giving scope to reflections, he is apt to accumulate one upon another, or start aside to collateral matter, so as to involve the thread of discourse, and embarrass the reader. The translator has occasionally ventured, according to his judgment, to correct these faults by moderate pruning, yet without attempting to alter the general colour of the author's style. These slight retrenchments are the whole of his omissions in the *eulogies themselves*, except in a few instances, where he has sacrificed sentences or clauses, on account of repetitions or redundancies. But with respect to the *notes*, he has used much greater liberties, both in abridging the language, omitting clauses, and leaving out whole articles, when containing matter which appeared to him either not likely to interest an English reader, or capable of giving just offence. He believes he may now confidently present this selection to the public, as being free from any thing that can excite displeasure in the enlightened friend of order, religion, and good morals. On the contrary, he hopes that the work will be found highly favourable to all these great interests.

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* See our Review for 1779, vol. lxi. p. 556; vol. lxxix. for 1788, p. 642; and vol. lxxx. for 1789, p. 569.

'With

'With respect to his own notes, he submits them, without remark, to the candour of his readers.'

Those who have read D'Alembert's correspondence with Voltaire, and the King of Prussia, will perhaps be sparing of their praises of the decorum and reserve on certain subjects, which Dr. Aikin attributes to the former; and may doubt that 'there is reason to believe that he sincerely respected the sanctions which the pure principles of religion afford to morality, and was far from wishing to impair them.'—We must, however, refrain from pursuing this subject at present; referring those of our readers, who may wish for a more particular account of D'Alembert, to the memoirs of his life which we extracted from the *New General Biography*, in our Review for November, 1799.

The eulogies selected for the first volume of this work are those of *Massillon*, the *Abbé de St. Pierre*, *Bossuet*, and *Boileau Despréaux*. We have heretofore given specimens of the entertainment afforded by the first and the last of these four compositions, in our review of them in the original; and the character of *St. Pierre* sufficiently appears in an article in the *Catalogue* of this number, class *Miscellaneous*, from an account of one of his publications.

The eulogy of *Bossuet*, the eloquent Bishop of Meaux, seems to have been written less to celebrate his powers as a preacher, than to censure his politics, and "draw his frailties from their dread abode." D'Alembert accuses both him and *Fenelon* of being enemies to geometry: but this enmity could be only apparent, and confined to the modern professors of a science which is the most honourable to human intellect, but which has been applied in France to purposes of infidelity, ever since the time of Descartes; whose metaphysics D'Alembert defends, though he has relinquished his *tourbillons*.

In these discourses, when a bishop is in question, every error, imperfection, or defamatory suggestion, is recorded with affected candour, and pretended tenderness for his fame: indeed, the tendency of the whole éloge on *Bossuet* is to depreciate that religion and government which are now no more!—It seems to be unfair to revive the quarrels of Molinists and Jansenists, with other long forgotten polemical disputes, in order to degrade and level the combatants; and it is as unjust to judge of them from modern times and manners, as it would be to blame the natives of every distant country for not thinking and acting like ourselves. We consider past wars and exploded opinions as unnecessary and absurd, without recurring to the spirit of the times, or reflecting that posterity will speak in the same terms of us and our political warfare.

Much good criticism is to be found in the eulogy on *Boileau Despréaux*; which indeed required it more than any other in this first volume. The severity, and sometimes the injustice of Boileau's satires, are discussed by the eulogist; who concludes by saying: 'Such are the faults, slight enough in substance, which perhaps may justly be imputed to Despréaux as a satirist, after we have rendered him all due homage as a great poet, and as the legislator of taste:'—on which Dr. Aikin very justly observes;

'These faults may not to all appear equally slight. They certainly indicate an acrimonious and unfeeling character, a high conceit of his own powers and consequence, and an unpardonable disregard of the happiness and reputation of others. There are many points of resemblance between Despréaux and his brother-satirist Pope; but if the English poet had as much causticity as the French, and more peevish irritability, he seems to have had a more feeling heart, and a nicer sense of justice.'

Vol. II. contains the eulogies of *Flechier*, *La Motte*, *Charles Perrault*, *Abbé Fleury*, *Destouches*, and *Crebillon*.

The memoir on *Flechier*, Bishop of Nismes,—whose funeral orations on Marshal Turenne and the Duke de Montausier established for him a character for pulpit eloquence, which neither the vicissitudes in taste nor the abilities of subsequent candidates for similar fame, during more than a hundred years, have diminished,—seems to have been composed with more candour, and with less spleen against the dignitaries of the church, than were usual with the great mathematician.

Perhaps, however, the eulogy on *La Motte* is the most agreeable that has been selected, as having fewer discussions of religious and political subjects, and being enlivened with more characteristic anecdotes: yet the author begins with a reflection on the Jesuits, though he is obliged to allow that they were 'an order of men who have deserved well of letters by their abilities and writings.'—*La Motte* early distinguished himself as a Lyric poet, writing with a considerable degree of success for the opera, both comic and serious. He afterward produced several tragedies, of which the reception was various; but his *Ines de Castro* met with unbounded applause within the theatre, though it was much criticized without. This play still continues to fill an honourable station among the most interesting dramas on the French stage. The fables of this author are inferior only to those of La Fontaine; which are indisputably the first for wit, humour, simplicity, and originality, in any language. Early in life, *La Motte* formed a close friendship with *Fontenelle*, and a partnership with him in defending the moderns against the antients, in *The Battle of the*

the Books; which was fought in France with greater fury, perhaps, than elsewhere. He had consequently the *Daciers* and *Boileau* for his foes, whose classical rage he repelled with temper and liberality, perhaps more than by prowess and advantage of ground.

'If (says his eulogist) the verses of la Motte are not masterpieces of poetry, his prose-writings may be regarded as models of style. His academical discourses, in particular, gained the highest applauses. For these they were indebted not only to their real merit, but to another of the author's talents, which it would be unjust to pass over in silence. No one read, or rather recited, (for he was blind,) in a more seductive and fascinating manner: gliding rapidly and with a low voice over the feeble passages; dwelling with intelligence, though without affectation, upon the happier parts; finally, giving to his recitation that kind of delicate punctuation, which renders sensible excellencies of different species by nice and varied inflexions, and avoiding with the greatest care that emphatical manner, which disgusts the hearer by attempting to command his acquiescence, and misses its effect by endeavouring to augment it.'—

'Satire, of which our academician was so often the object, was almost the only kind of composition in which he did not exercise himself; the mildness and honour of his character constantly forbid (forbade) him this odious resource of jealous mediocrity.'—

'A young man, upon whose foot he once happened to tread in a crowd, gave him a blow on the face. "Sir," said la Motte to him, "you will be very sorry for what you have done: I am blind."—

'The friendly bond which attached him and Fontenelle is especially worthy of being made a model by men of letters; it never slackened, and is their reciprocal eulogy. Fontenelle has even several times said, that the fairest feature of his life was never having been jealous of la Motte. They mutually enlightened and guided each other, both in their works and in their conduct.'

The parallel between *Fontenelle* and *La Motte* is so well drawn, that we must insert a considerable extract for the entertainment of our readers.

'Agreement in temper, in cast of genius, and in principles, had formed that solid union between our two academicians which does so much honour to their memory. Perhaps it may be interesting to examine in what these two writers, so similar in various respects, differed in others. Both of them, replenished with judgment, knowledge, and good sense, constantly display a superiority to prejudices, as well philosophical as literary; both attack them with that modest timidity under which the wise man will always shield himself when combating received opinions; a timidity which their enemies termed hypocritical gentleness, because hatred gives to prudence the name of cunning, and to art that of falsehood. Both of them have carried too far their decided, though apparently moderate revolt from the gods and laws of Parnassus; but la Motte's free opinions seem more closely connected with his personal interest in supporting

them; and Fontenelle's, with the general interest he took in the progress of reason in all departments. In the writings of both are to be found that method which is so satisfactory to correct minds, and that artful ingenuity which gives so much delight to delicate judges; but this last quality in la Motte is more developed; in Fontenelle it leaves more to be guessed by the reader. La Motte, without ever saying too much, forgets nothing that his subject offers, dexterously makes use of the whole, and seems to fear that he should lose some of his advantages by too subtle a concealment of his meaning: Fontenelle, without ever being obscure, except to those who do not deserve that an author should be clear, gives himself at the same time the pleasure of reservation, and that of hoping to be thoroughly understood by readers worthy of understanding him. Both, too little sensible of the charms of poetry and the magic of versification, have sometimes become poets by the force of ability; but la Motte somewhat more frequently than Fontenelle, though he has often the double defect of weakness and harshness, while Fontenelle has only that of weakness: but the latter is almost always lifeless in his verses; whereas la Motte sometimes infuses soul and interest into his. Both were crowned with distinction at the lyric theatre; but Fontenelle was unfortunate on the French theatre, because he was absolutely destitute of that sensibility which is indispensable to a tragic poet, and of which nature had bestowed some sparks on la Motte.'—

'Fontenelle and la Motte have both written in prose with great clearness, elegance, and even simplicity; but la Motte with a more natural, Fontenelle with a more studied simplicity; for this quality may be studied, and then it becomes manner, and ceases to be a model. What renders Fontenelle a mannerist in his simplicity is, that in order to present refined, or even grand ideas, under a more simple form, he sometimes falls into the dangerous path of familiarity, which contrasts with and trenches upon the delicacy or grandeur of the thought; an incongruity the more sensible, as he seems to affect it: whereas the familiarity of la Motte (for he, too, sometimes descends to it) is more sober and measured, more suited to its subject, and on a level with the things treated of. Fontenelle was superior in extent of knowledge, with which he has had the art to adorn his writings, and which renders his philosophy the more worthy of being recollected and quoted; but la Motte has made his reader sensible that, in order to be equal in wealth and value to his friend, he only wanted, as Fontenelle himself said, "eyes and study." Both received from nature a flexibility of talent which fitted them for various kinds of writing; but they had the imprudence, or secret vanity, to try their powers in too many. Thus they weakened their reputation by attempting to extend it too far; but Fontenelle has solidly established his glory by his immortal "History of the Academy of Sciences," and especially by those interesting eulogies, full of refined and profound sense, which inspire the noblest emulation in rising genius, and will transmit to posterity the name of the author with that of the celebrated society whose worthy organ he was, and of the great men whose equal he rendered himself in becoming their panegyrist.'—

'To

'To conclude the parallel of these two celebrated men, it will not be useless, after having displayed them in their works or in the society of those of their own class, to paint them as they were in common society, and especially amid those two classes of it which demand the greatest cautions in order to avoid giving offence—the sometimes formidable class of the great, and the always troublesome class of fools, so copiously diffused among all the others. Fontenelle and la Motte, always reserved, consequently always dignified, with the great, always on their guard before them without shewing it, never displaying more wit than was necessary to please them, without shocking their self-consequence, "saved themselves," according to Montagne's expression, "from undergoing *effectual tyranny* from them, by their care in not making them undergo *talking tyranny*." Sometimes, however, in this society, as in their style, they gave way to a kind of familiarity; but with this difference, that la Motte's familiarity was more respectful and reserved; Fontenelle's more easy and free, yet always so circumspect as not to tempt any one to abuse it. Their conduct with fools was still more studied and cautious, as they too well knew that this kind of men, internally and deeply jealous of the splendor of those talents by which they are humiliated, never pardon persons of superior understanding, but in proportion to the indulgence they experienced from them, and the care taken to conceal this indulgence. Fontenelle and la Motte, when in companies not made for them, never gave way to absence or disdain; they allowed the freest scope to folly of every kind, without suffering it to fear a check, or even to suspect that it was observed. But Fontenelle, never forward to talk, even among his equals, was contented with listening to those who were not worthy to hear him, and only studied to shew them a semblance of approbation, which might prevent them from taking his silence for contempt or weariness; la Motte, more complaisant, or even more philosophical, recollecting the Spanish proverb, "that there is no fool from whom a wise man may not learn something," took pains to discover, in persons the most void of parts, the favourable side, either for his own instruction, or the consolation of their vanity. He put them upon topics with which they were the best acquainted, and thus, without affectation, procured them the pleasure of an outward display of all the little they possessed; whence he derived the double advantage, of not being wearied in their company, and of rendering them happy beyond their hopes. If they were satisfied with Fontenelle, they were enchanted with la Motte.—May this example of philosophical charity serve as a lesson to those stern and untractable men of wit, whose intolerant pride is not satisfied without treating fools with humiliating disdain; while this unfeeling mode of teaching them what they are, still leaves them understanding enough to seek and to discover the means of revenge.'

This entertaining eulogy is followed by that of *Charles Perrault;* a man possessed of such genius, activity, and stupendous variety of knowlege and talents, as the satirical spleen and personal invective of *Boileau*'s Gorgon Muse could not

blast, nor prevent posterity from duly appreciating and applauding. Almost all the establishments of France in favour of arts and sciences, and the magnificent premiums bestowed on their votaries, are derived from his suggestions and influence with *Colbert*; who, taking him from the study of the law,

'Chose him for secretary to a small academy of four or five men of letters, who assembled at his house twice a-week. This was the cradle of that learned society, since become so celebrated under the title of *the Academy of Inscriptions and Belles-Lettres*. The little academy employed itself on the medals and devices required from it by Colbert in the king's name; and those proposed by Charles Perrault were almost always preferred. He had a singular talent for compositions of this kind, which require more intellectual qualities than is generally supposed, and such as nature seldom gives in union: an imagination at the same time fertile and sober; simplicity joined with elevation, and precision with copiousness; a happy memory, united to a sound judgment, for the purpose of applying ingeniously and pertinently the finest passages of the ancients to modern events; and to complete the whole, a systematic knowledge of the fine arts, of antiquity, and of existing or local conformities.'

He not only obtained for the *Academie des Inscriptions* the apartments which it possessed in the Louvre, but procured the establishment of the Academy of Sciences; and

'Scarcely was this Academy of Sciences established, when Colbert set apart a yearly fund of 100,000 livres, to be distributed by the king's order among celebrated men of letters, whether French or foreigners. Charles Perrault partook likewise in the scheme of these donatives, and in their distribution. It was extended throughout Europe to the remotest north. Pensions of greater or less value, accompanied by letters still more flattering, penetrated the obscure retreat of a scholar, sometimes unknown in his own country, and who was astonished to find himself known at Versailles, and still more to receive thence a reward for his labours. It is true that these pensions were neither exactly nor long paid; and that Colbert, while he sought for merit even among our enemies, deprived of the king's bounty the good-hearted la Fontaine in his indigence, notwithstanding the representations of Charles Perrault; and did it in order to punish him for an honourable action, that of having lamented, in some pathetic verses, the disgrace of his benefactor Fouquet, whose enemy Colbert was. It is further true, that, in some instances, more discernment and intelligence might have been employed in this distribution of favours, so as not to have confounded very moderate talents with eminent abilities. But in spite of these particular acts of injustice, which sovereigns are so apt to commit even in the benefits they bestow *, the pensions thus diffused by Colbert have

* The author should have added, "by the suggestions of ignorant or malevolent confidential counsellors." Rev.

perhaps more contributed to waft the name of Lewis XIV. to the extremities of the world, than all his other great and memorable deeds. So many unexpected largesses, distributed with publicity and offered with grace, interested at once a thousand tongues in Europe in celebrating the monarch; and these tongues, with respect to their contemporaries and posterity, were those which are declarative of the public applause or censure:—an useful lesson to princes, who can neither shew themselves insensible to glory without renouncing the great actions of which it is the reward, nor be assured of obtaining it without conciliating the good-will of those who are its dispensers.'——

'The place of *Controuler of the Buildings* given to Charles Perrault, procured a new favour to the arts, that of the establishment of the Academies of Painting, Sculpture, and Architecture.'—'Then it was that CLAUDE PERRAULT, the elder brother of Charles, whose genius equally elevated and extensive, was alike fitted for the arts and sciences, produced the design of that fine front of the Louvre, which is surpassed by none of the master-pieces of ancient or modern Italy, and the honour of which, envy has in vain attempted to ravish from its author.

'If a general view be taken of the services rendered by Charles and Claude Perrault to letters, to the sciences, to the arts, and consequently to that part of the nation which desired and deserved to be enlightened, it will perhaps be admitted that this family of private citizens, so much the topic of satirical abuse, has done little less for the glory of its sovereign, than if decorated with the most distinguished employments.' ——

'The credit (which) Charles Perrault enjoyed, and the gratitude due to him from men of letters, had, from the year 1671, given him admission into the French Academy. On the day of his reception, he returned thanks in an harangue, which gave so much satisfaction to the society, that they from that time resolved to make public the admission-discourses of their members.'——

'He underwent mortifications from Colbert which compelled him to retire. The minister was not long in perceiving the loss of Perrault, and made attempts to regain him: but the time was past. Perrault, instructed by experience, preferred repose and liberty to new honours, and new storms.'——

'Happily for Perrault, letters, which he had so much loved, and laid under such obligations, became the consolation and delight of his retreat. He employed his leisure in the composition of several works, among which were his "Poem on the Age of Lewis the Great," and his "Parallel between the Ancients and Moderns." The long and bitter war these pieces excited between Despréaux and the author is well known. The chief fault of Perrault was to have censured the ancients in bad verses, and thereby to have given a great advantage to Despréaux, the formidable lord of the poetical domain. Had the two adversaries combated in prose, the match would have been more equal. In the collection of Despréaux's works, may be seen a letter addressed to him by Perrault in the height of this warfare, against which this great poet's prose, somewhat inclined to harshness and ponderosity, is scarely able to sustain itself, notwithstanding

withstanding all the author's talents for sarcasm and irony. Perrault's letter, though filled with reproaches, for the most part well merited by his antagonist, is a model of decorum and delicacy. This moderation revenges his cause better than outrageous satire would have done. A similar conduct in a like case has never failed to succeed; and we may wonder that men of letters so rarely have been induced by this infallible success to adhere to it. With respect to the ground of the dispute, the two adversaries, as usual in these quarrels, are alternately right and wrong. Perrault, too little conversant in the Greek language, too exclusively sensible of the defects of Homer, shews too little feeling of the superior beauties of this great bard, and is not enough indulgent to his errors in favour of his genius: Despréaux, perpetually on his knees before his idol, defends him sometimes unhappily, and always with a rudeness almost equal to that with which the heroes of the Iliad abuse each other.'——

'Our academician, besides the verses just mentioned, has written some others not unworthy of praise. Such are those in his poem "on Painting," in which he happily, and even poetically, describes the beauties added by time to pictures. In these lines, the image he draws of Time giving the finishing touches to the master-pieces of great artists, while with a spunge he effaces even the remembrance of inferior productions, is noble and picturesque. Somewhat more of harmony and elegance in the expression would have rendered this draught worthy of the first masters.'——

'We shall pass over some works of Perrault, less considerable than the two which made him most talked of, and most disturbed his repose. We shall only mention his "History of Illustrious Men of the Age of Lewis XIV." Freed from his controversy with Despréaux, but still a zealous partisan for his age, Perrault celebrated its glory in this work, which did equal honour to his understanding and his impartiality. Somewhat more life and colouring might be desired in it, but not more sincerity and justice. The author even confesses that he has denied himself ornament, for the purpose of giving more truth to his narration, by limiting encomium to the simple recital of facts. "I was not ignorant," says he, "that if I had made these eulogies more eloquent, I should have derived more glory from them; but I thought only of the glory of those whom I commemorate. It is well known that funeral orations, in general, are more the eulogy of the preacher than of the deceased; and that if the reputation of the composer is often augmented by them, that of the subject almost always remains what it was before.'——

'Sixty years after the death of Charles Perrault, which happened in May 1703, his memoirs, written by himself, have been published. They are estimable from a striking character of openness and sincerity, and curious for some anecdotes they contain, principally relative to the vanity and singular sallies of the Cavalier Bernini, who was sent for at a vast expence from Italy to build the Louvre, while France possessed a Pujet and Claude Perrault. It were to be wished that literary men of merit should thus write their own memoirs; on the condition, however, (scarcely to be expected from human weakness,) that

that they should speak of themselves with that frankness which adds so much value to abilities. Minds of a right cast are little less interested in seeing a natural, and, as it were, a careless draught of those who have enlightened their contemporaries, than of those who have governed them, well or ill. The history of the former is that of the progress of the noblest exertions of the human intellect; the history of the latter is often only that of our crimes and miseries.'

In speaking of *Charles Perrault*, politics and religion are much less implicated than in any of the preceding eulogies: but in that of the *Abbé Fleury*, an ecclesiastic, the church is not spared. *Fleury*, whose principal production was an *Ecclesiastical History*, is much praised by protestants, as well as by D'Alembert, for his probity in unfolding and censuring the infirmities of the rulers of the church:—but his Ecclesiastical History was put into the prohibited list at Rome.

The note on p. 234, which says that *Pasticcio* is 'an Italian term applied to a picture, in which the artist has endeavoured to imitate the style of some particular master,' is not perfectly accurate. We believe that the term more particularly belongs to the musical technica, than to painting. A *Pasticcio Opera* is a melodrama, in which the airs are not new, nor composed by an individual, but selected from various operas and various composers.

The termination of this éloge is curious. Speaking of a work by the Abbé *Fleury*, intitled *Institute of Ecclesiastical Law*, D'Alembert says:

'This work is admired for the same precision, the same method, the same clearness, which bestow so much value on the author's other productions. These qualities in him proceeded from the *philosophic spirit* which he possessed in a supreme degree. We fear not, in speaking of the Abbé Fleury, to employ an expression which might be suspected in the eulogy of many others. We would wish to accustom those who proscribe it with so much bitterness, sometimes at least to hear it calmly, and not themselves to discredit the *spirit of religion* by shewing, from their impolitic repugnance to the *spirit of philosophy*, that they judge the two to be incompatible. An evident proof that the supposed enemies of religion are only the enemies of political devotion and fanaticism, is that the writers among us who are so violently accused of being philosophers, render all due justice to the works of the Abbé Fleury: they read, they esteem, they praise these excellent works, because they perceive in every line that the author's zeal for religion is pure, simple, and by no means acted, like that of so many others; because they see that it is a prudent enlightened zeal, tending to free Christianity from the superstitions which degrade it, and the mad party-spirit which lacerates it; in fine, because they observe in all his works that character of peace, lenity, and moderation, which is so remote from the violences

violences of intolerant hypocrisy.—The Abbé Fleury died on July 14, 1723.'

In the exordium of the next eulogy, on *Destouches*, the comic writer, we are informed that, his parents having destined him for the study of the law, he ran away, and entered into a company of strolling-players; a more ignoble body-corporate in France than in England. 'He was at length manager of a company of comedians at Soleure, when the Marquis de Puysieul, ambassador from France to Switzerland, obtained some knowledge of him by means of an harangue which the young actor made to him at the head of his comrades.' This discourse, 'replete with ingenious and *delicate turns*,' inclined the Marquis to ask 'him if he could without reluctance quit a profession, which he seemed to have embraced only because he could not help it, for more serious and solid occupations. Destouches, as may be supposed, did not hesitate in his answer.'

Though, however, he entered into the *Corps diplomatique*, he did not wholly quit the *Corps dramatique*: he applied himself to poetry, and began by writing hymns; from these his attention wandered to the drama, and he composed a comedy (*The Curious Impertinent*) which was first acted in Switzerland: —another (*The Ungrateful Man*) then appeared at Paris: which succeeding, he produced *The Irresolute Man*, and the *Back-biter*.

'Destouches was thus proceeding from one success to another on the comic theatre, when he was obliged to renounce, at least for a time, the triumphs he still had in expectation. The Regent, whose friendship and esteem he had obtained, not by the servilities of a courtier, but by his probity and intelligence in business, sent him to England in 1717 with the Abbé Dubois, since cardinal and minister. He resided six years in London, where, after the unprecedented fortune of Dubois, he remained sole foreign minister for France.'

After he had retired from public affairs into the country, and had become a farmer, he continued to write for the stage, and produced several of his best pieces: such as *The Married Philosopher*, *The Vain-glorious Man*, or *Boaster*, *The Whimsical Man*, *The Spendthrift*, &c. These, and most of his other plays, are analysed, and put to the test of criticism, by the eulogist. —*Destouches* died in 1754, at the age of 74.

The last eulogy in this selection is that of *Crebillon*, the tragic writer; at the beginning of which, speaking of his education in the school of the Jesuits, the philosopher seizes the opportunity of renewing his attacks on that order, and on the tyranny of parents and tutors: the morality of which is very judiciously

judiciously censured by his translator, in two notes (pp. 312 and 313).

The genius and tragedies of *Crebillon* seem to be much over-rated by his eulogist. The poet is always on stilts, and rising into bombast. In order to excite that terror (without the pity) which Aristotle pronounces to be so essential to tragedy, *Crebillon* has adopted the most disgusting subjects of horror which he could find in antient history or mythology; and this feeling he has over-charged so much with accessory circumstances, as often, like our Lillo, to oblige the audience silently to retire from the theatre one by one, with a determination never to enter it again on the same occasion.

D'Alembert accuses the court of ingratitude to *Crebillon* and his memory, in with-holding from him a pension while living and a tomb when dead; and he conceals, as long as he can, the royal patronage with which *Crebillon* was honoured, and of which we have an account in the *Dictionnaire Historique*, without any previous complaint of his having been neglected. "In 1731, he was received into the French Academy; and in 1735, appointed to the office of censor of the police." *Crebillon*, however, was always in distressed circumstances. We remember what his biographers seem to have forgotten: that the profits of his last tragedy were seized by his creditors; which occasioned a suit in the courts of law, and the memorable determination that "the products of genius were not liable to be seized as property by the creditors of a dramatic writer."—*Crebillon* died in 1762, aged 88: yet his longevity seems to have been shortened by his singular habits and treatment of himself.

To return to D'Alembert's assertion concerning the neglect of *Crebillon* at court, not only in the early part of his life, but after his decease; we must observe that we find a very different account in the *Dictionnaire Historique.* The eulogist tells us (p. 356) that 'government had a momentary intention of raising a mausoleum to his memory: but the mausoleum never went farther than the design; the poet's death having presently cooled that artificial and fugitive warmth in his favour, which originated in his old age.' Now let us see what the editors of l'Advocat's Biographical Dictionary, in 1783, say concerning this intended monument. "Louis XV, the benefactor of *Crebillon*, both during his life and after his decease, erected a monument to him. This monument was executed in marble, by the masterly chissel of *le Moine*, in the parish church of St. Gervais, where the modern Æschylus was interred."—Every thing important concerning *Crebillon*, which is to be found in the eulogy of D'Alembert, occurs in the *Dict. Hist.*; and

and the article is there written with more candour, and even with more information, than we discover in the present eulogy.

We have already borne testimony to the merit of this translation. The language of Dr. Aikin is, indeed, both forcible and natural; and though he never labours to attain elegance, he very seldom descends to colloquial familiarity. We were, however, surprized to find the phrases of 'thinking to be very *smart*,' and 'delicate *turns*,' in a book of which the diction is so pure, and equally free from pedantry and vulgarity.

Dr B....y.

ART. VII. *A Philosophical Treatise on the Passions.* By T. Cogan, M. D.

[*Article concluded from the Review for January*, p. 88.]

IF we allot more space to this Treatise than its bulk may seem to require, we act from a conviction of the importance of its subject. The studies which are more immediately connected with self-knowlege are, in general, so extremely neglected, that no language possesses a sufficiency of terms to express, with precision and discrimination, the various features and attitudes of mind. Intellectual philosophers are therefore continually obliged to invent words, in order to clearly explain their ideas; and such inventions, if judiciously formed, are to be regarded as valuable additions to language and to science. It is impossible to peruse this and other treatises of the same class without feeling the want of moral terms *; and nothing can so effectually tend to remove this defect of language as an accurate analysis of the passions and affections: because, as Dr. Cogan observes, this pursuit is to the moralist what the science of anatomy is to the

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* Thus Dr. C. remarks p. 78. that the moderate desire of wealth has no particular name, and the different epithets often affixed to pride manifest the vague sense in which this term is used: to say nothing of the various passions and affections belonging to the social principle, which Dr. Hartley is obliged to class under the general name and character of *Sympathy*. See p. 120, 121, and 138. Again, in p. 163, Dr. C. observes that 'there is a personal hatred which has no specific name. It consists of an habitual dislike against some particular object, without being connected with *ill will*, or a desire of his being unhappy. It avoids social intercourse with the party, or renders social intercourse irksome. It is sometimes the residue of anger which *forgives*, as it is frequently expressed, but does not *forget*. It is sometimes inspired by unfavourable reports and misrepresentations, constituting insufferable prejudices; and not unfrequently, by some very disagreeable peculiarity of manners.'

surgeon.

surgeon. By these operations, we anatomize the *heart*; discovering, as he says, '*why* it beats and *how* it beats;' shewing the indications of a sound and healthy state, detecting its diseases, and suggesting the application of suitable remedies.

To the lectures of this moral anatomist we are solicitous of giving the utmost attention, as he has extended his mental dissections farther than they have been hitherto pursued, and as he declares that he has been relieved and rewarded by discoveries which appeared to him equally new and important. His profession, as we have before observed, gives him peculiar advantages in this discussion; and his acknowleged taste and talents enable him to render all such advantages fully efficient.

While we were attempting to exhibit the outlines of Dr. Cogan's classification of the Passions, which is similar to the plan adopted by nosological and botanical writers, we could not conveniently notice many of those smaller features which are displayed in his neat and concise definitions of the several emotions and affections of the mind: but justice to the author requires us now to pay some farther attention to these points, and we shall extract a few examples:

'*High astonishment* is the *incubus* of the mind, which feels nothing at the instant, so much as its inability to act.'

'*High complacency* is the most grateful of all our affections. It possesses an elevation and a suavity peculiar to itself.'

'A *wish* is an inactive desire.'

'*Hope* is encouragement given to desire.'

'*Haughtiness* is an overt act of pride.'

'*Impatience* is a mixture of sorrow and anger. *Repining* is sorrow united with a degree of resentment against some superior being.'

'*Peevishness* is a slight degree of anger, perpetually recurring to irritable persons from trifling causes.'

In the chapter on the social principle, the author observes respecting the *conjugal* relation, that

'The sexual passion is rendered remarkable for its contrarieties. It may be considered as the most generous and the most selfish; at once as the most interested and the most disinterested. It is ready to sacrifice every thing, even life itself, for the beloved object; but is anxious to appropriate the beloved object entirely to itself.'——

'*Mercy* is the most exalted branch of compassion.'

'*Respect* is the favorable impression which the goodness of a character has made on the person contemplating it, united with a share of good sense.'

'*Envy* entertains a degree of *sorrow*, that the good contemplated should escape ourselves, and of *anger* that it should fall to the share of another. It is that species of Malevolence which is inspired by the conjoined influence of Pride, Sorrow, and Anger.'

'*Horror*

'*Horror* may be deemed the antipode of Admiration: as *Envy* is of Benevolence.'

'*Disdain* is such a degree of Contempt as precludes any commerce with the party despised.'

From these definitions, the reader will perceive the clearness and accuracy of Dr. C.'s ideas, and will be convinced of his ability not only to trace the origin of the Passions, but to follow them through their numerous ramifications. The Doctor's ingenious analysis of the Passions (of which our former article presented some account,) does not terminate their history. There are, he adds, various other points of view in which it is proper to contemplate them, in order to increase our acquaintance with the rudiments of self-knowlege; and to enable us to deduce those moral and practical inferences, which may prove the most conducive to the improvement of our natures.

The Second Part contains an enlarged view of this interesting subject, or an application of the theory. It is intitled *Philosophical Observations and Inquiries founded on the preceding Analysis*, and it is divided into three chapters.

Chap. I. respects the *Laws of Excitement*. Here it is observed that 'Surprize is the efficient cause of Passion;' and that 'the characteristic difference between a *passion* and an *affection* depends on the superaddition of surprize to the natural effect produced by the real or supposed quality of an object; that this emotion, conjoined with the specific nature of its *exciting* cause, is virtually the *efficient* cause of a passion; the percussion of surprize rendering the affection visible by characteristic signs correspondent with its specific nature.'

This doctrine is thus illustrated:

'Thus, for example, in *joy*, the pleasing part of the impression owes its origin to the possession or undoubted expectancy of some desirable good. This in its lowest influence produces some degree of change in the corporeal frame. It is a sensation, and must be felt somewhere. The vividness of the impression occasioned by the impetus of surprise renders this sensation more vivid, diffuses its effects over the whole system, and occasions a delectable and ungovernable flow of spirits, which becomes conspicuous to every spectator. But as novelty is the exciting cause of surprise, in proportion as the *novelty* of the good subsides, surprise gradually diminishes, and leaves the mind under the influence of an *affection*, more proportionate to the real value of the object.'

From this statement and exemplification, the second observation flows as a necessary corollary: viz. '*Passions and Emotions are of a transitory nature; the Affections alone are permanent;*' and hence follows another of a practical kind, that 'we are not

not to look to the passions and emotions either for permanent well-being or for permanent wretchedness.'

The third observation respects the influence of particular passions and affections, in disposing the mind to some others of a similar nature and tendency. As under the former observation we may, on the Hartleyan hypothesis, consider the violent emotions as gradually subsiding into gentle undulations; so under this we may regard certain agitations or vibrations as generating other vibrations of a similar kind, and moving in the same direction. Thus favourable impressions inspire friendship; and friendship, between the sexes, inspires love: while, on the other hand, every source of irritation renders the mind impatient, peevish, quarrelsome, &c.

The fourth observation is on the Seat of the Passions: but Dr. C. does not presume entirely to supersede future controversy on this difficult speculation. Cautiously avoiding the question concerning the materiality or immateriality of the soul, he has suggested those remarks which will tend to induce us to think, and to express ourselves, with more precision respecting the object of his inquiry. He observes that, 'when we shall know the cause of sensation in its lowest stage; and when we shall have discovered what that is which thinks, reasons, and wills; we may be better qualified to decide concerning the seat of the passions and emotions.' In the mean time, however, he intimates that, by attending to facts, we shall be induced to consider the passions and affections as having their origin in what we distinguish by the appellation of *mind;* for, says he, it must be admitted that all passions, emotions, and affections, proceed from certain impressions or ideas concerning the particular nature, quality, or agency of the exciting cause; that these change the state of the mind; that, from feeling a total indifference, it becomes *interested;* and that this new impression, according to its degree of strength, produces a correspondent change on the body. Hence it follows that those are in an error, who ascribe the *appetites* solely to the corporeal system, or animal part of man. Indeed, the mistake is manifest on a close investigation: since, however the generality of moral writers may be inclined to regard the grosser appetites as having their seat in the body, and thence term them sensual and carnal, they never load the finer species of *corporeal* enjoyments with these degrading epithets: nor do they accuse a man of being carnally disposed, if he loves music, or receives delight from the contemplation of the beauties of nature.

Chapter II. enumerates *the Causes which create a Diversity in our Affections.* Notwithstanding the similarity of the human con-

stitution, no animal exhibits such a variety of character as man; and it is only by considering the different ways in which different men collect and associate ideas, that we can account for their various predilections and pursuits. The causes of diversity are many and complicated. Dr. Cogan includes them in the following enumeration: but it is to be remembered that these are infinitely blended in their operation.—Influence of Experience—Difference of Sex—Diversity of Temperament—The regular Progress of our Natures from Infancy to advanced Age—National Customs—The Force of Habit—The Principle of Self-love—The Influence of Education—The Influence of Novelty—Power of Fashion—Love of Singularity—Popular Prejudices—Associated Ideas—The Manner in which Information is conveyed to us—Imitative Tones and Representations—Rhetoric, Oratory, Eloquence—The Drama—and Pre-disposing Causes, by which at different seasons we are differently affected by the same object.

The subject of this chapter is as interesting as it is inexhaustible: but the more it is studied, the more shall we become acquainted with ourselves and with our fellow creatures; and the more shall we be disposed to that forbearance and philanthropy, which pure religion and sound philosophy alike inculcate.

We cannot refrain from transcribing Dr. C.'s judicious observations under the head of *Pre-disposing Causes.*

'All the above causes which operate so powerfully upon the mind, and impress it with such a diversity or contrariety of sensations, have still a degree of uniformity in their mode of action. We may still suppose that the same individual placed under their immediate influence, would always entertain similar ideas and receive similar impressions. But this is not always the case. Certain circumstances create such a *pre-disposition* within us, that we shall at different seasons be very differently affected by the same object, both respecting the *kind* of passion or affection excited, and the degree of power it may exercise over us: and they constitute that state of mind, which we frequently describe by being *in the humour*, or *not in the humour*. The circumstances to which we now refer, exert their primary effect upon the corporeal or nervous system, render that more susceptible of impressions at one time than another, dispose it to be very differently affected by the same objects; and through its channel, to affect the state of our minds concerning them.

'These observations relate to the power of what the medical world has termed the *non-naturals*, which exert as great an influence over the dispositions of the mind, as they are productive of salutary or morbid pre-dispositions respecting the body. All those circumstances, for example, which are calculated to invigorate the frame, and rouse it from a state of indolence and inactivity, necessarily communicate a correspondent vigour to the mind, by which it becomes more

more adapted to receive impressions of a certain class, and to be more powerfully influenced by particular circumstances and qualities in objects than at the preceding period. Such are the manifest effects of refreshing sleep to fatigued and exhausted natures, of invigorating viands, of cheerful weather, &c. Whatever produces an uneasy sensation in the corporeal system, is apt to render the mind peevish and fretful, and dispose it to be much more powerfully affected than usual by incidents of a disagreeable nature; such as losses, disappointments, the improper conduct of others, &c. It has been frequently noticed by practitioners, that patients are much more fretful and *impatient* in a state of convalescence than during the more severe periods of their disease. The returning powers of sensation make them feel the state of the disordered frame more minutely than during the oppressive state of the disease; and their comfortless sensations communicate an unusual fretfulness to the temper. Again, those things which heat and irritate to a considerable degree, foster all turbulent and irritable passions; while those which diffuse a pleasing sensation over the system, dispose to benevolence and good-will. It is a maxim with some in modern days never to ask a favour of an epicure, till after his meals; and the Ancients were not unacquainted with the *mollia tempora fandi.* Whatever chills and debilitates, disposes to timidity; and local situations which are retired and gloomy, are most conducive to melancholy impressions. Indeed so dependant is the state of the mind upon that of the body, that nothing can produce a considerable change in the latter, without exciting pre-dispositions somewhat analogous in the former. The food which recruits the exhausted powers of animal nature, exhilarates and invigorates the *mind:* the excess which burdens the body, *benumbs* the powers of the *soul.* The painful and comfortless sensations produced by flatulencies and indigestions in hypochondriac temperaments, have sometimes produced, and sometimes been mistaken for an anxious state of mind; and the medicines which relieve the one, will administer comfort to the other. The sensations of hunger, cold, fatigue, &c. being disagreeable in themselves, induce an uneasy restless state of mind, and petulance of temper. The state of the atmosphere, peculiarities of climate, seasons of the year, have their mental influence; dispose to a cheerful vivacity or gloominess of disposition, induce a languor or invigorate the mental powers. The influence of narcotics upon the mind is universally noticed. The exhilarating effects of opiates, the extravagant wildness, the pleasing delirium with which they affect the brain, the Elysian pleasures they sometimes communicate to the imagination, and the consequent torpor and debility diffused over the whole system, have been frequently remarked. Under their stimulating influence, man has shewn himself equal to undertakings which it was apparent madness to attempt; and the subsequent depression has marked him for a coward. The effects of spiritous and fermented liquors are no less obvious, as every one has too frequent an occasion to remark. These effects are observed to vary according to the quality of the liquor, the previous state of the subject's mind, or the temperament of his body. Some kinds of potations have a tendency to induce a

kind of pleasing stupefaction; so that if they do not inspire new ideas, they seem to render the Sot perfectly contented with the few he possesses. These are the frequent effects of malt liquors, and the ingredients mixed with them. While other liquors, as the sparkling champaine, exhilarate the spirits to an unusual degree, and promote a flow of lively and witty ideas. Tempers naturally warm and impetuous are generally very litigious and quarrelsome in their cups. Others are rendered quarrelsome in a state of intoxication, contrary to their usual dispositions, through the disagreeable irritation diffused over the system by the unusual stimulus. Some persons on the other hand, who are surrounded with distracting cares, or oppressed with extreme poverty, having for the instant drowned thought and reflection in the bewitching draught, which operates like the waters of *Lethe*, they obtain a temporary release from their mental sufferings, and enjoy an extraordinary and frantic flow of spirits in the oblivion of their misery.

'Instances similar to the above are infinitely numerous; but these are sufficient to illustrate the fact that many circumstances by primarily affecting the body produce a correspondent change upon the mind; strengthen many of its affections, and pre-dispose to passions and emotions, by which it would not otherwise have been affected. It may be remarked in general that the sensibility of the system, or susceptibility of impression, when greatly increased by intoxication or any other cause, will render the same individual amorous, or generous, or courageous, or passionate and quarrelsome, according as occasions and incidents favorable to one or other of these affections and emotions may present themselves.

'Thus have we enumerated the principal causes, which have a powerful influence over the affections; which occasion that great diversity observable in the human species, endowed with similar capacities, and apparently placed in similar situations. Causes by the influence of which one class of rational beings differs so essentially from another equally rational; individuals from individuals in each class, and individuals so frequently from themselves.'

The IIId. and last Chapter considers the *Particular Effects resulting from the Operation of the Passions and Affections.* Of this branch of his subject, the author takes three important views, investigating their *physical*, *metaphysical*, and *moral effects.* He first discusses the *Medical Influence of the Passions*, which his extensive knowlege as a physician has enabled him to perform with singular felicity; pointing out how Hope—Joy—Love—Anger—Fortitude—Sorrow—Fear—Shame—Attention of Mind,—and the Imagination, operate on the human frame either to its benefit or injury. He next considers the influence of the passions on thoughts and language; and, in the last place, their effects on our character and happiness. Though the last, these are not the least momentous subjects of inquiry; and the value of Dr. C.'s remarks may be inferred from the following extracts:

'It

'It is manifest that both virtue and vice are the offspring of passions and affections in themselves innocent. The natural desires and affections implanted in our very make are void of guilt. Virtue alone requires a proper choice, innocent pursuits, and moderation in our enjoyments. Vice consists in an improper, or forbidden choice, in the excess or perversion of the natural propensity of our natures. Lawless ambition is the excess of a desire to distinguish ourselves, which under certain restrictions is a blameless incentive to useful actions. As every species of debauchery consists in the irregular indulgence of appetites in themselves natural and innocent, thus are the most disorderly and malevolent affections the abuse of some affections, which in certain circumstances may be allowable and beneficial. Envy is anger, unjust and pettish, at the good fortune of another, mixed with a very false idea of our superior deserts. Cruelty is the excess of a severity which in itself may be justifiable; and malice the most inveterate is the cruelty of envy, attempting by words and actions to destroy or diminish the good we cannot participate.

'Thus then it appears that character depends upon the prevalent use or abuse of certain propensities or affections of our natures. Those who select and cultivate the most beneficial are the *best* of characters; those, who are habituated to the most injurious, are the *worst.*'——

'Were the imagination commanded to paint the highest felicity to be enjoyed by created beings, it would surely point out the union of the following emotions and affections. Ardent *love* for an object decidedly worthy of our love, chastened with high *veneration; astonishment* inspired by the contemplation of the number and extent of its excellencies, and at the unremitted exertion of these excellencies in the diffusion of good; *admiration* at the wise means adapted to the accomplishment of the interesting purpose; *joy* and *gratitude* for benefits already received; lively *hope* of good incalculable in reserve for ourselves, conjointly with others whose welfare we ardently desire; accompanied with a *consciousness* that we also have contributed a something to the general mass of felicity according to the extent of our ability! These are ingredients to constitute the perfection of bliss! Love, joy, gratitude, surprise, admiration, complacency, hope, and benevolence unbounded, may thus occupy the mind in a transporting variety, or by exerting their united powers at the same instant occasion inconceivable raptures!!!'

Thus does this ingenious author conclude the second part of his Treatise on the Passions; by which he may be said to have elucidated the practical philosophy of mind; and for the publication of which, we trust, he will receive such deserved applause from the lovers of science and morality, as will induce him to persevere in a discussion for which he has evinced such happy qualifications.

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ART. VIII. *The Works of Robert Burns;* with an Account of his Life, and a Criticism on his Writings. To which are prefixed, some Observations on the Character and Condition of the Scottish Peasantry. 8vo. 4 Vols. pp. about 400 in each. 1l. 11s. 6d. Boards. Cadell jun. and Davies. 1800.

THE original genius of Robert Burns, the unfortunate circumstances in which he lived and died, and the elegant composition by which these memoirs are distinguished, concur to render the present publication an object of no inconsiderable curiosity. Were the entertainment or the instruction, which we derive from the works that we are obliged to peruse, frequently similar in nature or degree to the satisfaction afforded us on this occasion, our employment would justly be considered as enviable, instead of being compassionated as laborious: but we do not often meet with so much gratification as we have now obtained, and shall endeavour to communicate, in part, at least, to our readers.

With the poetical talents of the *Ayrshire ploughman*, the public have been long acquainted; and they have been informed that most of his compositions were written with little assistance from the learned, and without any patronage from the great; that " they were not produced in the soft obscurities of retirement, nor under the shelter of academic bowers, but amid inconvenience and distraction, in sickness and in sorrow:" —but of the precise situation of the writer we were till now ignorant; we knew not the difficulties which he had to surmount, and in course we were not aware of all his merits.

In the dedication of these volumes, Dr. Currie avows himself the author of the biography; which he has prefaced with some ingenious remarks on the character and condition of the Scottish peasantry. These observations enable us to form a more perfect idea of the opportunities which the poet enjoyed, and of the difficulties under which he laboured, than we could have conceived without such assistance.—The circumstances attending the peasantry in Scotland differ very materially from those which belong to the same class in this country; and the ease with which a small portion of literature is obtained in the northern parts of the island forms one striking distinction, and influences the conduct and character of its inhabitants in every period of their lives. For this advantage, they are indebted to the legal provision made by their parliament in 1646, for the establishment of a school in every parish throughout the kingdom, for the express purpose of educating the poor; ' a law', observes Dr. Currie, ' which may challenge comparison with any act of legislation to be found in the records of

of history, whether we consider the wisdom of the ends in view, the simplicity of the means employed, or the provisions made to render these means effectual to their purpose.'—In endeavouring to account for the superior degree of intelligence which the poorer classes of society in Scotland possess, the degree of industry which they exercise, and the good morals which they practise, Dr. C. mentions, in addition to the advantages resulting from the general institution of schools, the benefit which they derive from their church establishment, and from the constant residence of the clergyman in his parish. The absence, also, of a system of poor-laws, such as prevails in this country, is noticed by the writer; and the following observations on the subject, we think, are intitled to attention their justness and ingenuity:

'The information and the religious education of the peasantry of Scotland, promote sedateness of conduct, and habits of thought and reflection.—These good qualities are not counteracted by the establishment of poor-laws, which, while they reflect credit on the benevolence, detract from the wisdom of the English legislature. To make a legal provision for the inevitable distresses of the poor, who by age or disease are rendered incapable of labour, may indeed seem an indispensable duty of society; and if, in the execution of a plan for this purpose, a distinction could be introduced, so as to exclude from its benefits those whose sufferings are produced by idleness or profligacy, such an institution would perhaps be as rational as humane. But to lay a general tax on property for the support of poverty, from whatever cause proceeding, is a measure full of danger. It must operate in a considerable degree as a bounty on idleness, and a duty on industry. It takes away from vice and indolence the prospect of their most dreaded consequences, and from virtue and industry their peculiar sanctions. In many cases it must render the rise in the price of labour, not a blessing, but a curse to the labourer; who, if there be an excess in what he earns, beyond his immediate necessities, may be expected to devote this excess to his present gratification; trusting to the provision made by law for his own and his family's support, should disease suspend, or death terminate his labours. Happily, in Scotland, the same legislature which established a system of instruction for the poor, resisted the introduction of a legal provision for the support of poverty; what they granted on the one hand, and what they refused on the other, was equally favourable to industry and good morals; and hence it will not appear surprising, if the Scottish peasantry have a more than usual share of prudence and reflection, if they approach nearer than persons of their order usually do, to the definition of a man, that of, "a being that looks before and after." These observations must indeed be taken with many exceptions—the favourable operation of the causes just mentioned, is counteracted by others of an opposite tendency, and the subject, if fully examined, would lead to discussions of great extent.'

The influence of the Scotch music and national songs on the character of that people is likewise considered; and the writer concludes this part of his subject with observations on their *domestic* and *national* attachments. The first of these affections, which certainly exists in no common degree in Scotland, reflects great praise on their character; and it is a feeling which cannot be cultivated with too much care and assiduity, since it excites most of the virtues which dignify, and perhaps we may add, all the enjoyments which exhilarate human life. As to the other species of partiality, for which the Scotch are equally remarkable, it must be remembered that it has existed in every country, and that it differs only in degree. Wherever the *amor patriæ* does not reside in the breast, few glorious or laudable exertions are to be expected; and the other affections, if not extinct, will be discovered in a very languid state of existence: but this is a feeling which should be watched with extreme care, lest it transgress the boundaries of justice, and be converted into a system of selfishness.

'An attachment to the land of their birth,' justly observes our author on this subject, 'is indeed common to all men. It is found among the inhabitants of every region of the earth from the arctic to the antarctic circle, in all the vast variety of climate, of surface, and of civilization. To analize this general sentiment, to trace it through the mazes of association up to the primary affection in which it has its source, would neither be a difficult nor an unpleasing labour. On a first consideration of the subject, we should perhaps expect to find this attachment strong in proportion to the physical advantages of the soil: but inquiry, far from confirming this supposition, seems rather to lead to an opposite conclusion.—In those fertile regions, where beneficent nature yields almost spontaneously whatever is necessary to human wants, patriotism, as well as every other generous sentiment, seems weak and languid. In countries less richly endowed, where the comforts, and even necessaries of life, must be purchased by patient toil, the affections of the mind, as well as the faculties of the understanding, improve under exertion, and patriotism flourishes amidst its kindred virtues. Where it is necessary to combine for mutual defence, as well as for the supply of common wants, mutual good-will springs from mutual difficulties and labours, the social affections unfold themselves, and extend from the men with whom we live, to the soil on which we tread. It will perhaps be found indeed, that our affections cannot be originally called forth but by objects capable, or supposed capable, of feeling our sentiments, and of returning them; but, when once excited, they are strengthened by exercise, they are expanded by the powers of imagination, and seize more especially on those inanimate parts of creation, which form the theatre on which we first felt the alternations of joy and sorrow, and first tasted the sweets of sympathy and regard. If this reasoning be just, the love of our country, though modified, and even extinguished

extinguished in individuals by the chances and changes of life, may be presumed in our general reasonings, to be strong among a people, in proportion to their social, and more especially to their domestic affections. In free governments it is found more active than in despotic ones, because, as the individual becomes of more consequence in the community, the community becomes of more consequence to him; in small states it is generally more active than in large ones, for the same reason, and also because the independence of a small community being maintained with difficulty, and frequently endangered, sentiments of patriotism are more frequently excited. In mountainous countries it is generally found more active than in plains, because there the necessities of life often require a closer union of the inhabitants; and more especially, because in such countries, though less populous than plains, the inhabitants, instead of being scattered equally over the whole, are usually divided into small communities on the sides of their separate vallies, and on the banks of their respective streams; situations well calculated to call forth and to concentrate the social affections amidst scenery that acts most powerfully on the sight, and makes a lasting impression on the memory. It may also be remarked, that mountainous countries are often peculiarly calculated to nourish sentiments of national pride and independence, from the influence of history on the affections of the mind. In such countries, from their natural strength, inferior nations have maintained their independence against their more powerful neighbours, and valour, in all ages, has made its most successful efforts against oppression. Such countries present the fields of battle, where the tide of invasion was rolled back, and where the ashes of those rest who have died in defence of their nation!

'The operation of the various causes we have mentioned, is doubtless more general and more permanent, where the scenery of a country, the peculiar manners of its inhabitants, and the martial achievements of their ancestors, are embodied in national songs, and united to national music. By this combination, the ties that attach men to the land of their birth are multiplied and strengthened; and the images of infancy, strongly associating with the generous affections, resist the influence of time, and of new impressions; they often survive in countries far distant, and amidst far different scenes, to the latest periods of life, to soothe the heart with the pleasures of memory, when those of hope die away.'

We are sorry that it was not consistent with Dr. Currie's design to enlarge these remarks, because the subjects which he considers are curious, and his manner of discussing them is interesting and judicious.

In the biographical part of the work, which occupies the remainder of the first volume, we are presented with different narratives of the life of Burns; one written by himself, contained in a letter addressed to Dr. Moore; two others by his brother and Mr. Murdoch his teacher; and a memoir by a lady, whom we have reason for supposing to be Mrs. Dunlop, the

the poet's kind and constant correspondent.—From these ample materials, a highly entertaining, and (we believe) an accurate account has been drawn. We learn from them, that Burns was the son of a farmer in Ayrshire, where he frequently followed the plough, and was celebrated for his indefatigable perseverance in the most laborious exercises of a husbandman; that in this county, afterward, he himself became a farmer; but that, having been unsuccessful, he thought of trying another climate, and of emigrating to Jamaica, when his purpose was prevented by the fame which he derived from the publication of a volume of poems at Kilmarnock, in the year 1786, and which determined the fate of his future life. At this period, he thus describes himself, in his amusing biographical epistle to Dr. Moore:

'I have not the most distant pretensions to assume that character which the pye-coated guardians of escutcheons call, a Gentleman. When at Edinburgh last winter, I got acquainted in the Herald's Office, and looking through that granary of honours, I there found almost every name of the kingdom; but for me,

"My ancient but ignoble blood
Has crept thro' scoundrels ever since the flood,"

Gules, Purpure, Argent, &c. quite disowned me.

'My father was of the north of Scotland, the son of a farmer, and was thrown by early misfortunes on the world at large; where, after many years wanderings and sojournings, he picked up a pretty large quantity of observation and experience, to which I am indebted for most of my little pretensions to wisdom.—I have met with few who understood *men, their manners, and their ways*, equal to him; but stubborn, ungainly integrity, and headlong ungovernable irascibility, are disqualifying circumstances: consequently I was born a very poor man's son. For the first six or seven years of my life, my father was gardener to a worthy gentleman of small estate in the neighbourhood of Ayr. Had he continued in that station, I must have marched off to be one of the little underlings about a farm-house; but it was his dearest wish and prayer to have it in his power to keep his children under his own eye, till they could discern between good and evil; so with the assistance of his generous master, my father ventured on a small farm on his estate. At those years I was by no means a favourite with any body. I was a good deal noted for a retentive memory, a stubborn sturdy something in my disposition, and an enthusiastic ideot piety.—I say *ideot* piety, because I was then but a child. Though it cost the schoolmaster some thrashings, I made an excellent English scholar; and by the time I was ten or eleven years of age, I was a critic in substantives, verbs, and particles. In my infant and boyish days too, I owed much to an old woman who resided in the family, remarkable for her ignorance, credulity, and superstition. She had, I suppose, the largest collection in the country of tales and songs concerning devils, ghosts,

ghosts, fairies, brownies, witches, warlocks, spunkies, kelpies, elf-candles, dead-lights, wraiths, apparitions, cantraips, giants, inchanted towers, dragons, and other trumpery. This cultivated the latent seeds of poetry; but had so strong an effect on my imagination, that to this hour, in my nocturnal rambles, I sometimes keep a sharp look out in suspicious places; and though nobody can be more sceptical than I am in such matters, yet it often takes an effort of philosophy to shake off these idle terrors. The earliest composition that I recollect taking pleasure in, was *The Vision of Mirza*, and a hymn of Addison's, beginning, *How are thy servants blest, O Lord!* I particularly remember one half-stanza which was music to my boyish ear:—

"For though on dreadful whirls we hung
High on the broken wave."—

I met with these pieces in *Mason's English Collection*, one of my school-books. The two first books I ever read in private, and which gave me more pleasure than any two books I ever read since, were *The Life of Hannibal*, and *The History of Sir William Wallace.* Hannibal gave my young ideas such a turn, that I used to strut in raptures up and down after the recruiting drum and bag-pipe, and wish myself tall enough to be a soldier; while the story of Wallace poured a Scottish prejudice into my veins, which will boil along there, till the flood-gates of life shut in eternal rest.'

That Burns was eminently possessed of genius,—"that power which consitutes a poet; that quality without which judgment is cold, and knowledge is inert; that energy which collects, combines, amplifies, and animated,"—his volume of poems sufficiently evinced; and his letters incontestibly prove that his other intellectual endowments were very great. Speaking of himself, he says,

'Before leaving my native country for ever, I resolved to publish my poems. I weighed my productions as impartially as was in my power; I thought they had merit; and it was a delicious idea that I should be called a clever fellow, even though it should never reach my ears—a poor negro-driver—or perhaps a victim to that inhospitable clime, and gone to the world of spirits! I can truly say, that *pauvre inconnu* as I then was, I had pretty nearly as high an idea of myself and of my works, as I have at this moment, when the public has decided in their favour. It ever was my opinion, that the mistakes and blunders both in a rational and religious point of view, of which we see thousands daily guilty, are owing to their ignorance of themselves.—To know myself had been all along my constant study. I weighed myself alone; I balanced myself with others; I watched every means of information, to see how much ground I occupied as a man and a poet: I studied assiduously nature's design in my formation; where the lights and shades in my character were intended. I was pretty confident my poems would meet with some applause; but at the worst, the roar of the Atlantic would deafen the voice of censure, and the novelty of West Indian scenes

make me forget neglect. I threw off six hundred copies, of which I had got subscriptions for about three hundred and fifty.—My vanity was highly gratified by the reception I met with from the public; and besides, I pocketed, all expences deducted, nearly twenty pounds.'

This examination of himself, and the judgment which he was hence led to form, naturally bring to our recollection a similar investigation of his own character by Mr. Gibbon; who ingenuously remarked: "My birth-day gave me occasion to look a little into myself, and consider impartially my good and bad qualities. It appeared to me, upon this enquiry, that my character was virtuous, incapable of a base action, and formed for generous ones; but that it was proud, violent, and disagreeable in society. These qualities, (continued the historian,) I must endeavour to cultivate, extirpate, or restrain, according to their different tendency. Wit I have none. My imagination is rather strong than pleasing. My memory both capacious and retentive. The shining qualities of my understanding are extensiveness and penetration; but I want both quickness and exactness."

The following account of the poet's father, drawn by a person who knew him well, will probably be agreeable to all those who feel any interest in this subject:

'I myself (says Mr. Murdoch, who was entrusted with the education of the poet and his brother Gilbert) have always considered William Burns as by far the best of the human race that ever I had the pleasure of being acquainted with—and many a worthy character I have known. I can cheerfully join with Robert in the last line of his epitaph, (borrowed from Goldsmith)

"And ev'n his failings lean'd to virtue's side."

'He was an excellent husband, if I may judge from his assiduous attention to the ease and comfort of his worthy partner; and from her affectionate behaviour to him, as well as her unwearied attention to the duties of a mother.

'He was a tender and affectionate father; he took pleasure in leading his children in the path of virtue; not in driving them, as some parents do, to the performance of duties to which they themselves are averse. He took care to find fault but very seldom; and therefore when he did rebuke, he was listened to with a kind of reverential awe. A look of disapprobation was felt; a reproof was severely so; and a stripe with the *tawz*, even on the skirt of the coat, gave heart-felt pain, produced a loud lamentation, and brought forth a flood of tears.

'He had the art of gaining the esteem and good-will of those that were labourers under him. I think I never saw him angry but twice; the one time it was with the foreman of the band, for not reaping the field as he was desired; and the other time it was with an old man for using smutty inuendos and *double entendres*.

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Were every foul-mouth'd old man to receive a seasonable check in this way, it would be to the advantage of the rising generation. As he was at no time overbearing to inferiors, he was equally incapable of that passive, pitiful, paltry spirit, that induces some people to *keep booing and booing* in the presence of a great man. He always treated superiors with a becoming respect; but he never gave the smallest encouragement to aristocratical arrogance. But I must not pretend to give you a description of all the manly qualities, the rational and Christian virtues, of the venerable William Burns. Time would fail me. I shall only add, that he carefully practised every known duty, and avoided every thing that was criminal.'

We cannot deny ourselves the pleasure of presenting to our readers the sketch which Dr. Currie has pourtrayed of this northern Bard; indeed, we think that we never met with a more interesting picture than that which the following passage furnishes:

'Under the humble roof of his parents, it appears indeed that our poet had great advantages; but his opportunities of information at school, were more limited as to time, than they usually are among his countrymen, in his condition of life; and the acquisitions which he made, and the poetical talent which he exerted, under the pressure of early and incessant toil, and of inferior, and perhaps scanty nutriment, testify at once the extraordinary force and activity of his mind. In his frame of body he rose nearly to five feet ten inches, and assumed the proportions that indicate agility as well as strength. In the various labours of the farm he excelled all his competitors. Gilbert Burns declares, that in mowing, the exercise that tries all the muscles most severely, Robert was the only man that, at the end of a summer's day, he was ever obliged to acknowledge as his master. But though our poet gave the powers of his body to the labours of the farm, he refused to bestow on them his thoughts or his cares. While the plough-share under his guidance passed through the sward, or the grass fell under the sweep of his scythe, he was humming the songs of his country, musing on the deeds of ancient valour, or wrapt in the illusions of fancy, as her inchantments rose on his view. Happily, the Sunday is yet a sabbath, on which man and beast rest from their labours. On this day, therefore, Burns could indulge in a freer intercourse with the charms of nature. It was his delight to wander alone on the banks of the Ayr, whose stream is now immortal, and to listen to the song of the black-bird, at the close of the summer's day. But still greater was his pleasure, as he himself informs us, in walking on the sheltered side of a wood, in a cloudy winter day, and hearing the storm rave among the trees; and more elevated still his delight, to ascend some eminence during the agitations of nature, to stride along its summit, while the lightning flashed around him, and amidst the howlings of the tempest to apostrophize the spirit of the storm. Such situations he declares most favourable to devotion—" Rapt in enthusiasm, I seem to ascend towards Him *who walks on the wings of the wind!*" If other proofs were wanting of the character of his genius, this might determine it. The heart of the poet is peculiarly awake

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to every impression of beauty and sublimity: but with the higher orders of poets, the beautiful is less attractive than the sublime.

'The gaiety of many of Burns's writings, and the lively and even cheerful colouring with which he has pourtrayed his own character, may lead some persons to suppose, that the melancholy which hung over him towards the end of his days, was not an original part of his constitution. It is not to be doubted indeed, that this melancholy acquired a darker hue in the progress of his life; but independent of his own, and of his brother's testimony, evidence is to be found among his papers, that he was subject very early to those depressions of mind, which are perhaps not wholly separable from the sensibility of genius, but which in him arose to an uncommon degree.'

To the delineations of the poet by himself, by his brother, and by his tutor, Dr. Currie has made some additions; which he conceived necessary, in 'order that the reader may see his character in its various aspects, and may have an opportunity of forming a just notion of the variety, as well as of the power of his original genius.'—The earlier period of a life, which was not extended to a fortieth year, is here the most fully considered, because it is the least known; and on this period we dwell with the greater pleasure, because it presents to our contemplation genius surmounting difficulties. That part of the narrative, which represents Burns at Edinburgh and Dumfries, cannot be read without deep regret, because it introduces to our observation genius yielding to temptations of a sensual and degrading nature, and at length falling a complete victim to their pernicious influence.

In a future article, we propose to attend poor Burns to Edinburgh, and to state to our readers the manner in which he passed his time at the Scottish metropolis, and afterward at Dumfries.

[*To be continued.*] **S.R.**

Art. IX. *A Calm Investigation of the Circumstances that have led to the present Scarcity of Grain in Britain*: suggesting the Means of alleviating that Evil, and of preventing the Recurrence of such a calamity in future. By James Anderson, LL.D. F.R.S. F.S.A.E. &c. &c. (Written December 1800.) 8vo. pp. 94. 2s. 6d. Cumming. 1801.

In reviewing Dr. Anderson's correspondence with the late General Washington *, we were convinced that this experienced writer saw farther than most men into the causes of the calamity, under which of late we have so repeatedly laboured. Availing ourselves, therefore, of the Doctor's promise

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* See Rev. for September last, vol. xxxiii.

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to pursue the investigation of this subject, we urged him to its speedy fulfilment; and we ventured to assure him of that attention from the public, to which the nature of the service, his practical knowlege of agriculture, and his prior labours, furnished such strong claims.—The important object of the present pamphlet is to shew how Great Britain may be made to produce grain equal to the consumption of its inhabitants; one only of a series of measures for that purpose, but that one (according to the author) by far the most efficacious, being here discussed. If he meets with encouragement, he promises to consider the rest in due course. We shall allot more than usual space to his arguments, though we may not entirely coincide with him in opinion.

In the commencement of his remarks, Dr. Anderson judiciously combats the notion rashly adopted by many, that Britain is incapable of furnishing produce sufficient for its population; and he maintains that, as our inclosed fields are far from being cultivated to their utmost extent, and as there is much land uninclosed and neglected which is capable of being rendered productive, this island is fully competent to its own support, without depending on importations from foreign countries.

Those who consider an increasing population as the cause of our present difficulties, and who rely on the late law as a mode of ascertaining its extent, will here find that the former notion appears to be erroneous, and that the latter expectation rests on precarious and illusory support. The author's observations on these points furnish a very able specimen of criticism. Egypt, Carthage, Rome, and Sicily, in the days of their greatest population, did not import corn: but, in each of them, importation commenced with its decline. Those countries, as well as Greece and Palestine, were much more populous in proportion than Great Britain, yet they grew corn sufficient for their own consumption. Indeed, the doctrine that insufficient produce is the inseparable concomitant of *declining*, and not of an *increasing* population, is incontrovertibly proved by the antient and modern histories of the above mentioned states, and by a comparison of the recent and more remote periods of the history of modern Europe. Scarcity and famine visited Britain, and the kingdoms of the continent, far more frequently in early times, when they were thinly inhabited, than of late, when the population has been incomparably greater. Spain, when it boasted of twenty-four millions of inhabitants, wanted nothing; now it contains only eight millions, and it is less plentifully supplied than any of the adjoining states. Flanders and Milan, lately the most crowded districts in Europe,

Europe, were the most abundantly supplied;—and the period of the greatest plenty in our own country was when the increase of its population was most indisputable, namely from 1700 to 1750. Dr. A. controverts, with much force, the position that population has been more on the increase during the last than in the preceding half of the eighteenth century; and he enumerates many circumstances favourable to this augmentation in the former period, which did not exist in the latter.

'I have no hesitation, (observes the Doctor,) in saying, unequivocally, that the whole facts, brought under view in the accompanying table, however contradictory they are in appearance, may be clearly accounted for, solely by adverting to the changes that have taken place respecting the corn-laws within the period to which they refer. Let me not be understood to say, that no other causes have contributed to augment or diminish the amount of the effect that the corn laws alone have produced. I know that other causes have had an influence, and a powerful influence too, in co-operating with these: but those other causes operating alone would have produced other phenomena than the table exhibits, and no other cause but the corn-laws could have occasioned these phenomena. I shall proceed then, in the first place, to examine the effects of the corn-laws on the price of corn, and the general productiveness of this country; and then advert to other circumstances that have co-operated to augment these effects.'

After having paid a just tribute to the merit of Dr. A. Smith's work on the Wealth of Nations as a whole, and adverted to the observations made by that celebrated writer on the subject of the corn laws; the present author says:

'These, I should have passed over, as indications only of one of those natural weaknesses to which the greatest of men must ever be subjected, while they continue in this imperfect state of existence; had I not been aware of the evil consequences that must result to the community at large if these notions should ever get such firm hold of the minds of young men of superior station as to come, in time, to be acted upon as sound principles in legislation. Being aware of this at the time I read that work, I thought it my duty to counteract its influence, as much as it was in my power, by a careful consideration of each particular, accompanied with a refutation of it. These remarks occur in a work that I was writing at the time, and which was published, in the year 1777, under the title of *Observations on the Means of exciting a Spirit of national Industry, chiefly as applicable to Scotland.* A juvenile performance, that has had very little sale, and attracted very little notice. The principles that are laid down in these observations, however, (see P. S. to Letter XII.) on this subject at least, I think I may now take upon me to say, are established incontrovertibly; not only because no one has yet attempted to refute them, not even Dr. Smith himself, (to whom a copy of the work was sent as soon as

it was published,) though he told our common friend Dr. Cullen, immediately after he read it, that he thought it required an answer, which he intended to give it; and he did, to my knowledge, take measures to ascertain some facts with that view; but, upon maturer consideration, it would seem, he relinquished the design.'

He farther adds;

'In opposition to Dr. Smith's doctrine, of a free trade, I endeavoured to prove, by the closest chain of reasoning that I was able to discover, that a well-regulated and efficient bounty on the exportation, and duty on importation of corn, must have a necessary and continual tendency, *First*, to moderate the average price of corn, so as to make it, upon the whole, lower than it could possibly have been without it; *Secondly*, to encourage the production of corn, so as necessarily to augment the quantity in the home-market, and thus preclude the danger of such a scarcity at any time occurring as to occasion the smallest dread of any thing approaching to a famine: and, *Thirdly*, what I consider as, if possible, a still higher benefit to the state than the former, it would have the happiest and the most powerful tendency to prevent those fluctuations in the prices of corn, which is of all political evils that I know the most destructive, because it produces such a derangement in the internal economy of a state, and such a train of moral and political evils, as a volume would not be sufficient to detail.——From these three considerations alone, setting aside its innumerably beneficial effects on the population, industry, manufactures, commerce, national wealth, public tranquillity, and augmentation of revenue, I contended, that it was a measure fraught with multiplied advantages, and *that it could not be abandoned without endangering the welfare of the people, and the very existence of this kingdom, as an independent nation.*'

We deem it necessary to lay before our readers the following long extract, as it will put them in possession of the author's views of the interesting subject which he discusses:

'I do not mean at the present time to recur to the arguments which I then used with a view to establish these positions; they have been already detailed, and are within the reach of those who have a curiosity for such inquiries: nor do I take any merit to myself, as having made that discovery. The truth of these positions had been recognized by thousands long before I was born, and will be recognized by millions after I shall be in my grave. I am only proud to enlist myself as an humble coadjutor of a band of patriots, who for public spirit and solidity of judgment, have long received the tribute of applause to which they were so justly entitled. At this time I shall content myself, for a proof of the positions, with a bare recurrence to facts which now stare us in the face, and speak a language infinitely more forcible than words can ever be made to do. Could I convince myself, that my humble influence could have weight sufficient to make these facts be examined by those persons who alone have it in their power to avail themselves of them, with that scrutinizing attention that the importance of the occasion

calls for, I should be satisfied, nothing doubtful of the consequence: It is not refutation that I dread, but remissness.

'The prices of corn had been so variable in Britain, during the whole of the former century, and in general so high, that the attention of the legislature had been frequently called towards that subject; and various attempts had been made to revive agriculture, with a view to moderate these evils, by encouraging the exportation and checking the importation of corn: but in these incipient efforts the principles of legislation were so imperfectly understood, as always to be counteracted by the more powerful preponderancy of *revenue* considerations. Towards the end of the century, however, the prices of corn had been uniformly so high *, and on some occasions so oppressive, as to induce the truly patriotic and judicious administration under William and Mary, immediately after the Revolution, to apply their minds seriously, and in good earnest, to discover some means by which that evil might be effectually obviated in future. On that occasion the capacious minds of these great men formed the grand idea of moderating the price of grain by seeming to raise it. They considered the production of corn as a manufacture, in the same light as the fabricating of a yard of broad cloth; with this difference, that the first was an article of indispensable necessity, the other not; and therefore they wisely judged, that since experience had long demonstrated that no inducement could prove so effectual to encourage other manufactures, as that of insuring ready sales at a fair price, to indemnify the undertakers for their labour and expenditure upon them, so, in like manner, they perceived that the production of corn could in no other way be effectually promoted. They had at the same time the penetration to see, that as seasons must ever be variable, so as to occasion a much greater quantity of corn to be produced with the same exertions of industry in one year than in another, they could in no way so easily insure abundance to people at home, when the crop became deficient, as by freeing farmers from all dread of rearing more corn in a good year, than could be consumed by the inhabitants. They also foresaw, that if no means could be devised for finding a market for that surplus produced in a good year at a reasonable rate, the prices must then fall so low as to ruin the farmers, or oblige them to abandon the culture of corn, and to turn the land to some other use; so that scarcity and high prices must frequently recur as formerly. From all these considerations combined, they adopted the magnanimous resolution of granting a certain *bounty* upon the exportation of corn when the crops were so abundant as to make the price fall below such a rate as they conceived was necessary to indemnify the farmer for his expence and trouble, so as just to enable them to find a market for it then in places abroad:—And, with a view at the same time to prevent a competition of foreigners in our home market when *they* might chance to have an unusally abundant crop, and to guard at the same

* The average price of wheat for fifty years before the year 1700, was 3*l.* 0*s.* 11*d.* per quarter; and its average price before 1650, was 6*l.* 8*s.* 10*d.*'

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time against the machinations of corn dealers, who might, for certain purposes, occasionally introduce a great deal of foreign corn into the home market, so as to lower the price of a moderate crop in Britain, below its intrinsic value, they imposed certain duties on corn imported, which rose or fell in proportion to the selling price at the time in our own market, as protecting duties; aiming, by these regulations, as much as possible to preserve an equality and moderation of price at all times in the home market.

'Such were the principles of the celebrated corn law, which was first enacted in the year 1688, and finally completed anno 1700, which has since that time attracted the notice and obtained the highest eulogiums of all the nations of Europe; and, with very few exceptions, of every thinking individual who has considered the subject. As a *prospective* regulation, I consider it one of the highest exertions of human wisdom: for the beneficial tendencies that have resulted from it in practice, and to which we can now refer as *facts* to inform our judgment, could be only contemplated by the devisers of that law, as plausible probabilities.'

Dr. Anderson here introduces the mention of Mr. Dirom's Inquiry into the corn laws; a work which we recommended in our 20th vol. N. S. p. 389 and which the Doctor here praises in very high terms. He then proceeds:

'The corn law of 1688, (which gave a bounty on exportation, and imposed a duty on importation,) was suspended in the year 1757, since which period it has never been suffered to operate freely; and since the year 1773 it has been altered and virtually repealed. (I do not forget the law of 1791.) This, I say, is the fact; and I do not choose at the present time to embarrass it by collateral considerations. I only desire the reader to look at the table, and draw the obvious inferences. He must there observe, that after the year 1750 the amount of our exports began to decline; but, as the effects of laws of this sort cannot be instantly produced, the quantity of exports, though reduced, still continued to exceed the imports until the year 1770; after which period our average imports have exceeded our exports, and these have gone on, in a progression more regular than in a case of this sort could well be expected, till the present hour, when they amount to the amazing quantity of 3,938,829 quarters; to which if we add 1,667,140 quarters, (the balance of imports in the year 1750) it gives 5,605,969 quarters as a deficiency in the produce *minus* the consumption of this country, that has taken place between the years 1750 and 1800! No man will pretend to say, that this variation can have resulted either from the change of climate, or from the increase of the people (which last I shall consider more fully in future); nor is it, I think, possible for any candid mind, from this view of facts, to entertain a doubt that the change is to be attributed solely and entirely to the variations that have been made in the corn laws, though the *amount* of the deficiency, as I have repeatedly stated, has doubtless been augmented by the agency of other causes co-operating with it.

'It being thus clearly established, that the alarming change in the state of this country, which has been taken notice of by so many writers of late, *viz.* that of having become a great importing country, in order to supply the wants of our own people, instead of a great exporting country, as it was fifty years ago, is to be entirely attributed to the changes that have taken place in our corn laws; and that now, in fact, being brought back, from that cause, to the same sort of distress that our ancestors experienced before this century, we must not be surprised at experiencing an average rise and frequent fluctuation of price of this article, similar to what they did.'

Some persons have thought that the high price of corn will itself operate as a remedy for the evils which we now feel: but Dr. Anderson examines this opinion, and shews that it is erroneous.

The Doctor next subjoins a list of quotations from eminent foreign authors, in favour of the corn laws of the last century, which were repealed in 1773.—From his comparison of the old and new corn laws, we make the following extracts:

'The principle of the act of 1688 was, on the one hand, to prevent the introduction of foreign corn into this country when the price was at or below the rate at which it was supposed the British farmer could afford to bring it to market in an ordinary year; thus to prevent a stagnation of market, and an inadequate price that might discourage the farmer from applying himself steadily to the production of corn: and, on the other hand, to afford such a bounty on the exportation of corn in years of plenty, as should enable our merchants to find a market in foreign countries for the surplus produce that must then be to spare, without depressing the prices to a pernicious degree. It was expected from these two precautions, that the British farmer would be induced to push with spirit his exertions in *rearing* CORN, so as to produce in an ordinary year, more corn than would be sufficient for our own consumption; in consequence of which, the deficiency that must ever be experienced in bad seasons might be made up, not so much by stinting ourselves of necessary food, as by diminishing the exportation of the portion of grain that had been raised for that purpose. In this way it was concluded, that by saving freight, and risk, and merchants profit, we should be able, not only to be better supplied with corn in bad seasons, but at a cheaper rate also, on an average of years, than if we had been obliged to resort for a supply at these times to foreign nations, which might, perhaps, be then in want of corn as well as ourselves. Never, I think, was there a prospective idea entertained by men, more enlightened, more judicious, or more humane, than this was. The effect of this law, as long as it was suffered to operate, it has been already shown by undeniable facts, perfectly proved the wisdom of the measure; and the facts stated in the Table pronounce an eulogium upon the contrivers of it much higher than any human eloquence could do.'—

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'By the law of 1688, a bounty of 5*s.* was granted for every quarter of wheat exported, when the price was at or under 48*s.* per quarter; that is to say, if it were to be rated at the same price in 1773, the same sums would have been 7*s.* 6*d.* of bounty and 72*s.* the rate at or below which the bounty could be demanded; which is admitting a depression in the value of these sums, respectively, in the ratio of two to three: all the other sums stated in the table below are converted after the same manner.

'From this short statement, the difference will be very apparent, and the consequent effect upon the farmer instantly recognised. By the first law, corn was allowed to be exported, and a bounty of 7*s.* 6*d.* paid upon every quarter of wheat whenever the price fell so low as 3*l.* 12*s.* per quarter. By the last, no bounty was granted till the price fell to 2*l.* 4*s.* which is a difference of 1*l.* 8*s.* in the price; and even then the bounty was only 5*s.* That makes a difference on the whole upon each quarter of wheat of no less than 1*l.* 10*s.* 6*d.*

'Again: By the law of 1688, there was payable on importation a duty of 1*l.* 4*s.* upon every quarter when the price did not exceed 3*l.* 19*s.* 3*d.* (say 4*l.*); when the price was above that, and not exceeding 6*l.* the duty payable was 12*s.* for each quarter. When the price was above 6*l.* the duty was only 8*s.*

'By the law of 1773, importation was allowed whenever the price of wheat exceeded 2*l.* 4*s.* upon paying a duty of 6*d.* only per quarter.

'By the old law, flour could not be imported at any price; by the new, it may always be imported on paying 2*d.* per cwt.

'Thus it appears, that the spirit of the old law was to prevent importation as much as possible, and to promote exportation; and it effected the desired purpose.

'The spirit of the new law is calculated to promote importation as much as possible, and annihilate exportation; and it also has effected the purpose intended.

'What consequences have resulted from effecting these two purposes?

'By the operation of the old law, the prices in the home market were reduced in the course of fifty years, to the consumers in the home market, from 3*l.* to 1*l.* 12*s.* 6*d.* per quarter:

'By the operations of the new law, the prices have risen from 2*l.* 2*s.* 1*d.* to 5*l.* 10*s.* per quarter:

'By the operation of the old law, we were enabled to export corn till our excess of exports rose by degrees to the amount of more than 1 million and a half quarters in one year, which brought into the country a sum not much under 3 millions sterling; being all for the price of our own best manufacture, and for encouraging the most useful industry that can ever be promoted in any nation:

'By the operation of the new law, our imports have arisen to 3 millions of quarters nearly, value more than 6 millions sterling. This makes a total balance of trade against us, in this single article, of not less than NINE MILLIONS sterling per annum; and thus much

we pay towards encouraging the industry and agriculture of other countries, and the discouragement of our own.

'Now, for what good purpose do we sacrifice all these great interests? To enrich a few (too opulent) corn-dealers; to indulge the caprice of a few idle speculators; and to comply with popular clamours, which, if yielded to after the same manner in time to come, must end, if not in a public revolution, in an inevitable depopulation of the country.—Then shall we afford a lesson to future legislators, who may, perhaps, have the wisdom to avail themselves of it.'

We have thought it right thus to exhibit Dr. Anderson's sentiments at considerable length, on this important subject; but we must take the liberty of adding that, in our apprehension, he attributes too great an effect to the corn laws, and too little to the operation of the various other causes, the existence of which he admits. We still incline to the doctrine of the perfect freedom of trade inculcated by Dr. Adam Smith; and we are of opinion that, if the *political* circumstances of Europe could undergo that alteration which is so ardently to be wished, the *agricultural* interests of each state would be best promoted by being suffered, like water, to find their own level.

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ART. X. *On the Scriptures*: being a View of the Truth and importance of the Holy Scriptures, and of the Unity of Design and Harmony of Doctrine in the Old and New Testaments; intended to encourage the Study of the Scriptures in the English Translation of the Bible. By W. Jesse, M. A. 8vo. pp. 386, 6s. Boards. Becket.

WERE we to form our opinion of this volume from a great portion of the preface, or from several passages of the work itself, we should incline to characterize it as a sensible, learned, and benevolent performance: but we must consider it in *all* its parts. If the author intends to recommend, as he does with earnestness, the diligent contemplation of our version of the Scriptures, he at the same time asserts 'the superior advantage of studying them in the languages in which they were originally written;' and he declares himself an enemy to idleness, and 'to the presumption of unlearned men, intruding into the sacred office.'—Those whom he had first and principally in view, he tells us, were laymen: but he adds that there are those of the clerical order, to whom he hopes, he may offer this work without seeming to take an undue liberty. Undoubtedly there are public teachers in the established church, and in the congregations of Dissenters, who are not acquainted with the Hebrew

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Hebrew and Greek tongues, sufficiently to read and study the Scriptures in the languages in which they were originally composed; and to relieve ingenuous minds, which labour under this disadvantage, Mr. Jesse points out 'a more easy though inferior method.' While he proposes to assist the mere English student, he also offers some hints for attaining or improving an acquaintance with the Greek and Hebrew.

All this is well;—and so is much more in the progress of the work;—which treats of the credibility of revelation, and of its truth; of translations, and of their utility; of the doctrine of the Old and New Testament as being one and the same; of the neglect of the Scriptures; and of several other topics connected with these. Concerning the last mentioned, Mr. Jesse observes, referring to the reformation:

'The Scriptures have, indeed, been laid open; and the people have shut the book again; or, which is the same thing, do not read them with sufficient attention and reverence; and there never was a time, when it was more necessary to cry aloud to every one, *Tolle, Lege.*—Search the scriptures; Examine for yourself; Read your bible; read and pray.—Every one has his commentator, his expositor, his body of divinity, his confession, or creed, or system, the standard of his orthodoxy, to which he pays infinite regard, and knows nothing of the meaning of Scripture but what he sees through these *media*, as in a deceitful mirror. He is enslaved by prejudice to human systems and the authority of fallible men, and reads the Scriptures with their eyes and through their spectacles, which shew him the words of Scripture, but pervert their meaning; just as the Divines before the Reformation saw all they knew of the Scriptures in the writings of the schoolmen, who applied the sophistical logic of Aristotle to accommodate the Scriptures to a false philosophy, and to the secular interest of a corrupted church.'

In another place, it is remarked,—'the authors of the translation which we have in common use, were undoubtedly Calvinists in doctrine, or inclined towards Calvinism, and Episcopalians in discipline. And it must be confessed, they have sometimes used words and phrases, which favour the doctrines of Calvinism and Episcopacy a little more than the original text does.'—Again, (p. 132.) he says, 'I know not any sect of Protestants, in whose system there is not sufficient evidence, that they have interpreted the Scriptures by the same principles which were adopted by the Scholastic divines, though their interpretations and conclusions are various and inconsistent.'—Elsewhere, we find the author censuring mysticism, or acknowleging the mischief that has been done by mystical interpreters, and protesting against the wild imaginations of enthusiasts.

While, however, Mr. Jesse thus rejects mysticism, he appears to us to be somewhat of a mystic himself; and while he

recommends the fair and unbiassed study of the Scriptures, and inveighs against creeds, systems, and prejudices, he stands forth, in our view, as the champion of party principles; misled, apparently, by some more early Christian writers, and by other modern productions. What has been termed the *Hutchinsonian* plan seems to be his guide:—but party names and distinctions are of little moment; the true Christian ranks under any, only so far as he conceives that some approach nearer to the truth than others.—Mr. Jesse has in former years fallen under our notice, and not unjustly (we believe) under our censure *;—and, possibly, to his honour, this admonition may not have been without its use;—for we observe that in the present volume he writes in a cautious and guarded manner, and manifests a greater degree of moderation and liberality than on foregoing occasions. Some parts of his work exhibit him as the free-inquirer and judicious scholar; while others indicate a deficiency in both of these characteristics. There is no end of allegorical and cabalistical comments; and by such means, the Scripture may be, as indeed it has often been, tortured to express any fancies and follies which a warm imagination may suggest. We agree, however, with this writer, 'that the English bible, with all its imperfections, is sufficient to make a man wise unto salvation.'

A visitation sermon, on Charity, finishes this publication. The author here laments the divisions which prevail among Christians, and seems to wish that all, whatever their opinions may be, might unite in the same place and mode of worship. We will not inquire into the causes of these separations: but, perhaps, they might prove no evil on the whole, if *all* would really and heartily concur in cherishing that spirit of humility, condescension, and brotherly-love, which is so essential to the doctrine of Christ, and to the character of his disciples.

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Art. XI. *Sermons on Practical Subjects:* by the late Rev. Samuel Perrott. 8vo. pp. 349. 5s. Boards. Robinsons.

We have perused these discourses with considerable satisfaction. They do not boast much of the ornaments of diction, but the language is plain and suitably energetic; they do not abound in criticism, but the author is evidently a man of science and acquainted with biblical learning; and they do not amuse us with nice speculative distinctions or rhetorical and verbal declamation, but they display good sense and ability, just observation, and useful reflections. Leaving

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* See M. R. vol. lxxvi. p. 426.—Vol. lxxxi. p. 262.

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to others theological wranglings, and metaphysical quidities, which have generated so much folly, and (what is worse) so much serious animosity, this preacher appears to enter into the spirit of Christianity; and to lead those who profess it to that amiable temper and excellent behaviour, which it is the tendency and the honour of our religion to produce.

The number of sermons is twenty-four:—they are not all equal in merit, but of all it may be said that their direction and design are of the most valuable kind. They bear the evident marks of thought and study in the author; and if they be regarded with serious attention, we apprehend that they can hardly fail of proving beneficial to the reader.—The motive assigned for their publication is, 'the desire of several friends to have such a memorial of one whom, whilst living, they loved and respected.'

'Mr. Perrot received the early part of his education at the school at Frenchay, near Bristol, whence he was removed to a seminary for the education of dissenting ministers at Carmarthen, South Wales, over which his uncle at that time presided. Having finished his course there, he returned to Frenchay, and assisted for some years in the education of youth, improving himself at the same time in several branches of useful learning. He afterward settled successively with the congregations at Frome and Yeovil in Somersetshire; from which last place he was invited by the Presbyterian congregation of the city of Cork, to take on him the office of their minister. In this situation he remained for nearly thirty years, until the connection was terminated by his death in October, 1796, performing the duties of a faithful minister of Jesus Christ, and illustrating the excellence of what he taught by his own practice.'

It may be agreeable to some readers to see the following brief account of the subjects here treated:—*Ingratitude; Benefit of affliction; Conscience void of offence; Luxury; Perseverance; Thinking of virtue; Hearing the word; Beneficence; Grace of God; Sympathy; Curiosity; Divine consolation; Early piety; Living and dying to Christ; Social thanksgiving; Instruction from nature; The way to improve instruction; On Sleep; The Sabbath; The cause of condemnation; Old age; Fortitude in owning Christ.*

The subject of *Sleep* is rather peculiar for a sermon. Mr. P. discourses on it from Psalms iii. 5. "*I laid me down and slept; I awaked, for the Lord sustained me;*" and he points out the benefits and blessings flowing from "tired nature's sweet restorer," for which we ought to be grateful to the dispenser of all good: judiciously adding proper exhortations 'to beware lest what was kindly intended for our benefit should turn to our disadvantage,' by too great indulgence, inducing habits of indolence and sloth alike injurious to the mind and the

the body. The sermon is introduced by the following reflections, which may serve as a brief exemplication of the author's style and manner:

'It appears strange, that those blessings, which descend upon us with the greatest uniformity, do least of all excite our attention and gratitude; and that the very circumstance, which ought to render the impression deeper, almost prevents any impression whatever. If the seasons were not to return in such constant order; if the course of nature, now so regular, were to be frequently interrupted, so that the earth were to yield only a scanty and precarious subsistence; we should be compelled to think more of our dependance upon that unseen hand, without which all our industry would avail nothing. And if instead of that rest from sleep, to which we go with a certainty almost of enjoying it, we were to be afflicted with long and frequent desertions of it, we might feel more sensibly our own weakness, and the importance of that Providence by which the order of every thing is maintained. But so it is, that very order, that uniformity, which renders the course of nature most worthy of admiration, is the opiate that lulls our faculties to rest; and the wonder, like every thing that grows familiar, passes by without attracting much notice, or is quite unobserved. It is thus with sleep; one among the many memorials of our frailty, and of the goodness of God in providing for it. There is a reason, then, why we should stop to view this appearance, and enter into the reflections arising from it. We, in this case, as in all others where nature works in secret, derive the benefit, without knowing by what particular means it is conveyed. How it comes, or how it leaves us, we understand not; we only perceive the good effects of it. And as our food nourishes by a process independent of our care, and removed from our observation; so, by what curious mechanism in our frame we want and receive the blessings of sleep, or how it removes when it's end is accomplished, we know not; we know enough in knowing that it is a blessing, and that we ought to be grateful for it.'

To the whole are added two short addresses to parents on a baptismal occasion, which appear peculiar, though pertinent and useful; and also a charge delivered at an ordination, which, in our view, (like some other parts of this volume,) bears marks of originality, while it exhibits sensible and impressive exhortations.

Hi.

Foreign Literature.

Art. XII. *Mémoires de l'Institut National, &c. i. e.* Memoirs of the National Institute of France. 4to.

[*Article continued from the* Appendix *to* Vol. xxxii.]

MORAL *and* POLITICAL SCIENCES. VOL. I.

THIS volume opens with the proposition of two premiums; the subject of the first of which is, *To determine the Influence of Signs on the Formation of Ideas.* This curious question, the

the importance of which is every day more felt by metaphysicians, is required to be treated in all its branches.—The second question is, *For what Objects, and on what Conditions, ought a republican State to open public Loans?*

A short view of the life and writings of *Raynal* is prefixed to the essays; which is written with much spirit and feeling, by M. *Le Breton.* We shall make a few extracts from it, as every friend to letters and humanity must be interested in the subject.

William Thomas Raynal was born, March 11th, 1711, at Saint Geniez, a small town in Rouergue. Early in life he entered into the society of the Jesuits; which he quitted, however, before its dissolution, cured of his enthusiasm for the frock. Thus thrown on the world, without fortune, he chose to support himself by his literary talents alone; and his biographer says that he often repeated with satisfaction, in his old age, that he had never received a farthing from the church, nor from the state. His first writings were a history of the Stadtholdership, and a history of the English Parliament; and it is singular that those books were composed in direct opposition to the principles of liberty: but he had not shaken off all his monastic prejudices with his habit. M. *Le Breton* attributes to him another work, published anonymously, and very little known, intitled, *The Divorce of Henry 8th, and of Catharine of Arragon;* of which this writer speaks in terms of high admiration.

Wounded by the violence of criticism directed against his first two publications, *Raynal* preserved silence upwards of twenty years. The great works of the most celebrated French philosophers, from *Montesquieu* to *Condillac*, appeared during this period; and *Raynal* was at length inrolled in this illustrious fraternity, by the publication of his *Philosophical History of the Commerce of Europeans in the Indies.* Previously to the appearance of this work, the history of commerce was unknown; and the details which it offered gave a sudden and general impulse to the public opinion. No book has been more read; and none has impressed more deeply the minds of its readers.—The first editions of this performance were published anonymously; and when *Raynal* at length affixed his name to the title-page, the Parliament of Paris issued a decree for his imprisonment. It appears, however, that his escape was facilitated; and he met with an asylum under an absolute government, in Prussia, while *Beccaria*, who had fled from the terrors of the inquisition, was distinguished and caressed in Paris.

After having visited England and Switzerland, and undergone a banishment of five years, *Raynal* was recalled to France,

France, in 1785, at the solicitation of *Malouet*, intendant of the marine.—He enjoyed the reversal of his persecution without ostentation; because, with true wisdom, he sought only a peaceful existence.—He was employed, to his last hour, on a new edition of his History of Commerce; and his nephew has assured the author of this sketch, that it will be found more connected, more correct, and less declamatory, than the former; in fact, that it will be almost a new work.—Several public charities, and prizes, were established by this celebrated author; who died, after a few hours' illness, at the age of eighty-five.

Speaking of *Raynal*'s political conduct, the biographer endeavours generously to palliate the singular contradiction of his principles, displayed in his celebrated letter of the 21st May, 1791, to the President of the Constituent Assembly. The miseries which he had witnessed in the Southern Provinces, and his friendship for *Malouet*, who was of the court party, are urged in extenuation of this weakness.

We now proceed to the Memoirs.

A slight View of the antient external Relations of France. By L. P. ANQUETIL.

This is a very general sketch of the connexions of France with foreign countries, previously to the treaty of Westphalia; and, in the subsequent paper, the author gives another slight outline of the respective situation of the European powers before that treaty, which he conceives to have rendered France a general mediatrix. A most important addition is now required, to complete the picture!

A Memoir on the State of French History, comprehending the Means which have been employed, and those which are yet wanting, to bring it to Perfection. By the Same.

M. ANQUETIL divides the history of France into three periods; the first of which extends to the Cruisades, the second to the termination of the *League*, and the third to the present times. This division is not made in relation to the order of events, but to the authors who have treated of them. The paper furnishes a spirited and agreeable review of the principal French historians; and the writer invites the correspondents of the National Institutes to complete the mass of information already collected, by inquiries concerning topographical antiquities.

General Considerations on the Study of Man, and on the Relation between his physical Organization, and his intellectual and moral Faculties. By CABANIS.

This elaborate discussion commences with remarks on the utility of physiological knowlege to metaphysical inquirers; and

these observations lead to an abridged history of the origin of medicine. From this subject, the writer diverges to Aristotle, and thence to the modern metaphysicians; several of whom he taxes with deficiency in physiological facts.—He next undertakes a view of the temperaments; which he describes with eloquence, after the antient writers; and to which he has added the corrected opinions of modern physiologists. This part of his memoir is rather too long.

After many other preparatory observations, which do not present any very new views of the principles under discussion, M. CABANIS divides the Science of *Man* into the following heads: *The History of Temperaments; a physical and moral Picture of Sexes; a physical and moral Picture of Ages; a precise Determination of the Influence of Climates; a History of Instinct; a Theory of Delirium and Sleep; a philosophical Analysis of Sympathy; an Examination of the Effects of the Hygieine* * *on moral Operations; Considerations on the Influence of Diseases on Characters, Ideas, and Passions; an Analysis of the Re-action of the moral on the physical Part of the System; general Views of the Influence of Medicine on Morals.*—To these very extensive and complicated objects, the author proposes to add *a Physiological History of Sensations;* or rather he designs to set out from this point, with the view, as he informs us, of dissipating many remaining prejudices, and of establishing some sacred principles hitherto vaguely considered.

We shall now attend, therefore, to his Physiological History of Sensations.—Here, M. CABANIS discards the usual distinction between irritability and sensibility; contends that perception and voluntary motion arise from nervous energy; and supposes the involuntary motions to depend on impressions received by their organs, and those impressions to be as their power of sensation. He next considers the question, whether sensation is distinct from motion; and he distinguishes the impressions made by external bodies, from internal sensation. In the first case, he admits a propagation of motion, but not in the latter.—On this part of the subject, he might have derived material assistance from Dr. Hartley's book, with which he seems to be unacquainted.

The author then proceeds to examine whether our ideas and moral principles depend on sensation only, or on internal impressions; and he endeavours to shew, from the influence of morbid affections of the intestines on the thinking powers, and the different species of insanity produced by diseased irritation in other parts distant from the brain, that those ideas are not *entirely*

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* The art of preserving health.

produced

produced by our sensations, but result in a great degree from the combination of the vital and natural functions. On this point, he opposes the opinion of *Condillac.*—The classification of the ideas thus produced, he acknowleges to be impracticable in the present state of our acquirements; and we must confess that he does not seem to have thrown any new light on the question. He has ventured, however, to assert that the *fœtus in utero* is destitute of sensations; which is rather assuming too much. It has been sufficiently proved that the fœtus has undergone the small-pox before delivery, and in a severe degree; and surely such a disease could not take place, without occasioning painful feelings, however indistinct.

M. CABANIS now proceeds to state the class of ideas resulting from the action of the sensitive organ on itself, in consequence of external impressions, which are well known in our metaphysical books under the title of reflex operations; observing that it re-acts on external parts, to produce motion, &c. He shews that the determinations of the power of sensibility resemble the motions of a fluid; and he concludes this part of the subject with asserting that the brain produces thought by its organic structure.

Few of the arguments and views contained in this paper will be new to those who have studied the writings of the English materialists.

In the *sequel to this memoir*, the writer observes that the spontaneous action of the sentient power is often directed to insulated points; and he traces, through a variety of pathological facts, the possibility of concentrating, in one point, impressions made on the whole nervous system. The result of his chain of reasoning is that sleep, as well as thought, is produced by a real and peculiar action of the brain.—We must here remark that the pulsatory and compressing action of the medullary part of the brain, assumed by the author, is by no means completely established. We have had occasion to see the pulsation of the brain, during life, after the removal of large portions of the cranium; and we have always found that the pulsations were synchronous to those of the heart and large arteries, and that they seemed to depend on an arterial action alone.

Respecting one pathological fact, of great importance, M. CABANIS is certainly in an error. He supposes that the *integrity* of the brain is necessary to sound thinking: but this opinion is entirely set aside by the cases selected by Dr. Haller; which prove that patients have preserved their intellectual powers, notwithstanding the progress of fatal diseases, or accidents, affecting every part of the brain, in different instances.

On

On the whole, the principal doctrine which the author has laboured to establish, in this very long dissertation, is that internal impressions on the nervous system are produced by an action, similar to that which is excited by external objects, operating on the sentient extremities of the nerves.

Considerations on Man, observed in the savage, pastoral, and polished States of Society. By PETER-CHARLES-LÉVESQUE.

We are glad to observe that, in his portrait of the man of nature, M. LÉVESQUE has departed entirely from the reveries of *Rousseau*, and has represented him justly as consuming his time in alternate drowsiness, and forced exertions to supply the wants of his constitution. The picture is animated, and we believe that the likeness is faithful.—When the man of nature has tamed some animals, (the writer observes,) and begins to keep them for the purpose of subsistence, he commences his progress from the savage to the pastoral state; and when he begins to cultivate nutritious plants around his dwelling, he is passing from the savage to the polished state. The first of these transitions is said to be more usual than the latter: but this distinction must depend greatly on climate. In some parts of the East, where the natives are supplied with the immediate necessaries of life by the spontaneous productions of the earth, the transition from the *savage* to the *civilized* could not require the intervention of the *pastoral* state.

In the history of the shepherd-race, we perceive little that is remarkable. Perhaps the author has attributed too large a share of œconomy to people in this condition of society.—The origin of metallurgy, of trade, of arithmetic, and of war, is ascribed to this stage.

The progress of civilized society is well, though rapidly traced: but on this subject, which has employed so many preceding eminent writers, novelty cannot be expected.

Considerations on the Obstacles which the antient Philosophers opposed to the Progress of sound Philosophy. By the Same.

This paper, which is written in a more lively manner than the author's other productions, contains satirical details of the principal errors of the antient philosophical sects. The subject is worthy of a new Lucian; and the philosophy of the moderns might be admitted to a share of his reprehension: but the author before us has rather copied the manner of *Voltaire*. —He traces the origin of philosophical sects to the *conjurors* of rude tribes; the existence of whom he supposes to be anterior to the adoption of religious ideas. This connection, however, which certainly is not unfounded, ought not to throw any ridicule on men who devote themselves to philosophical speculations, in more advanced periods of society.

In giving a summary account of the idle notions adopted by the Grecian philosophers, under the title of First Principles, we are sorry to observe that the author's favourite Aristophanes has inspired him with an undue contempt for Socrates. Who can recognize that sage, in M. LÉVESQUE's portrait of 'a poor ragged fellow, running barefooted after the passengers, stopping them, overwhelming them with questions; giving them, in spite of their efforts, lessons of morality in the streets and public places; reproaching them with their vices and errors, their love of riches, and the bad use which they made of them: this man, whom his wife beat in the open market, must have been an object of derision to most of the Athenians, as he would have been in London or Paris?' Considering the general state of manners in Athens at that time, and the friendship professed for Socrates by Alcibiades and Xenophon, who were surely of the *beau monde*, we cannot admit this to be correct representation.

Plato affords full scope for M. LÉVESQUE's raillery; and indeed the enthusiasm with which his brilliant reveries have been adopted, and transmitted even to the present times, under different denominations, would furnish a very curious and useful subject of inquiry. Nothing can be more dangerous than the errors of a sublime genius, possessing all the fascinations of language to recommend them.

Such, in this author's opinion, was the sum of error, accumulated by the Grecian philosophers, that nothing less than the destruction of all their labours could afford an opening for the discovery of truth. This great work was effected, he tells us, by the irruption of the northern barbarians!—He is obliged to own, however, that the revival of the peripatetic philosophy by the Arabians, and the application of Aristotle's doctrines and those of Plato to theology, frustrated, in a great degree, the effect of this operation.

The revival of letters is then briefly mentioned, and the essay concludes with an assurance that we are *now* on the road to improvement.

Memoir on the Faculty of Thinking. By DESTUTT (TRACY).

In the first chapter of this essay, the author examines the question "Whether we owe our knowlege of external bodies to the sense of touch;" which he resolves in the negative, in opposition to other metaphysicians, and particularly to *Condillac*, whose opinions he considers at some length.

In the second chapter, he undertakes to prove that we derive our knowlege of external bodies from the power of voluntary motion. He applies this principle particularly to the discovery of *extension*, a quality of which he thinks we cannot form

form any idea without the aid of touch. It may be observed, however, that all the impressions made on our senses by external objects may be resolved into different species of touching, and that an idea of extension may be derived from the sight, without the assistance of the hand and fingers.—The writer has here undertaken the difficult subjects of *space*, *motion*, *duration*, &c. without surpassing the attempts of former metaphysicians. He considers the motion necessary to pass over a certain extent of surface as the measure of space, and time as the representation of the motion performed. This is perhaps a dexterous mode of stating the facts universally acknowleged, but it is in reality no definition, since the words to be defined remain unresolved. When he attempts to apply this process to motion itself, and tells us, as a great discovery, that the *velocity of a moveable body is nothing else than its motion measured, that is, compared with the motion of another body*, we must exclaim, "*ô! quantum est in rebus inane.*"—The writer's general conclusion is that we derive many ideas from the power of voluntary motion alone; that it may be regarded as a kind of sixth sense; and that without it we could not possess any distinct judgment.

In the *Second Part* of this very long essay, M. DESTUTT treats of the particular faculties which compose the general faculty of thinking. In the opening of this part, we meet with much parade of preparation for discovery; and, unexpectedly, with much dispute concerning the name of the science which he means to discuss. After having rejected the terms *metaphysics*, *psychology*, &c. he fixes on *ideology*: in which, if we be not deceived, he has been anticipated oy a writer in the Berlin Transactions.

We confess that we are not much enlightened, when we at length obtain this author's information that *sensibility* is the first part of thought, that *memory* is the second, that *judgment* is the third, that *volition* is the fourth, and that the *power of moving* is the fifth. Whatever may be said of the necessity of this fifth part for the origin of our ideas, it cannot be denied that it is unnecessary to the continuance of thought; since persons affected with *paraplegia* have been found, notwithstanding, to exert the powers of the mind with undiminished force.

The writer's process is more satisfactory, when he traces the progress of reasoning, from a simple proposition to the most intricate questions. For this, however, and much other interesting matter, we have not sufficient room. We can only observe that he defines truth to be the knowlege of some fact, comprehended in the impressions produced on us by external objects; and that this appears to us a new and important

idea, the developement of which merits particular attention from our metaphysical readers. We therefore refer them, on this point, to the essay itself.

In the *Third Part*, the author professes to explain the manner in which the action of the elementary faculties of thinking has produced the present state of human reason, and the difficulty which we experience in tracing the operations of our understanding.

The liberty of discussing subjects of this nature is so recent in France, that many opinions, which have long since issued from the press in our country, are regarded by the French metaphysicians as novelties. This remark applies with peculiar force to the concluding part of the present essay. The writer has there treated of the imperfection of signs and the effects of habit; and he appears convinced that he has been making discoveries, while he has really added little or nothing to what Locke had written, and while he seems totally unacquainted with the productions of Hartley and Tooke. We cannot judge of the necessity for affording such information as this memoir contains, to the French public; and we speak of it merely in relation to the state of knowlege among ourselves.

On the Signification of these Words, "Analysis of Sensations." By LAROMIGUIÈRE.

The National Institute having assigned to its metaphysical class the task of *analysing our sensations*, one of the members has very properly begun by defining the terms of the subject proposed. His account of analysis is that 'the mind, in this operation, decomposes a whole into its parts, to form an idea of each; and that it compares these parts with each other, in order to discover their connexion, and thus to ascend to their origin and principle.' After some observations on the nature of sensation, he thus announces his conception of the point of investigation: 'How does Sensation transform itself into Intelligence, Morality, and Reason?' We shall be much obliged to the French philosophers for a satisfactory answer to this question.

Extract from a Memoir on the Meaning of the word Idea. By the Same.

The author here proposes a definition of the term *idea*, similar to that which has been already given by some English materialists:—he states it to be, *a sensation perceived, discriminated.* Thus far, indeed, the acuteness of modern philosophers has penetrated into the mystery of thought: but the important questions, *what* perceives a sensation, and *how* is this perception

tion effected? are left by M. LAROMIGUIÈRE in the same obscurity in which former metaphysicians had relinquished them.

Observations on the Existence of some Islands, little known, situated in a Part of the great Ocean comprehended between Japan and California. By BUACHE.

From the observations of different voyagers, M. BUACHE is disposed to believe the existence of these islands; which are said to have been seen in the beginning of the seventeenth century, by a Spanish vessel. The unfortunate *La Pérouse* searched for them in vain: but the present writer encourages future navigators to persevere in attempting the discovery.

Of the Spirit of Faction, considered with Relation to its Influence on different Governments. By BAUDIN (of the Ardennes).

This paper seems to have been written chiefly with a view to the revolutionary tumults of France, and contains nothing that is either new or striking. We think that the author has greatly over-rated the merits of Cardinal *de Retz*, of whom he has taken occasion to speak in very high terms.

Of Clubs, and their Relation to social Organization. By the Same.

This is a more interesting paper than the preceding; particularly as it contains an account of the origin and progress of the Jacobin Club, that tremendous political phænomenon of our day! We do not meet, however, with any matter in this essay, which has not been already communicated in former publications.

Arithmetical Proofs of the Necessity of encouraging Agriculture, and of leaving the Provision of Grain to the Freedom of Trade. By ANTOINE DIANNYÈRE.

We cannot follow this writer through the details of his paper, as they depend on his tables: but he inculcates a lesson, which we have acquired by unfortunate experience, that the interposition of governments in the supply of grain has not the most favourable effect on the subsistence of individuals.

Reflections extracted from a Work by M. GRÉGOIRE *on the Means of perfecting political Science.*

We have here an eloquent declamation, in which the character of the French nation is vindicated from some of the reproaches that have been cast on it in the course of the revolution; and in which the author prophesies much future good, from the propagation of the principles of liberty among all nations.—On the subject of political science, we do not meet with any information; and indeed every thing interesting in this paper has been anticipated in the *tribunes* of the National Assembly.

On one part of the reflections, we must differ widely from M. GRÉGOIRE; we mean, the romantic doctrine of the *perfectibility* of man. This notion may make a tolerable figure in the hands of a novelist: but it never ought to be seriously mentioned among philosophers. Setting aside the nature and circumstances of man, we shall find an invincible argument against this doctrine, if we examine the state of letters and morals; by which we shall be convinced that a great part of the experience of every generation is lost to their successors.—The perfectibility of man!—Do M. GRÉGOIRE and his compatriots think and write with more energy and elegance, than those authors who bowed to the despotism of Louis XIV?

Analysis of the Memoirs read at the Class of Moral and Political Sciences. By J. DE SALES.

M. DE SALES having declined the publication of his memoirs, which had been voted by the Institute, he has here given the analysis of them by his own hand, in order that a competent idea may be formed of them; and he has produced very substantial reasons, to prove that an author must be the best analyser of his own works.

The first essay is a *Dialogue intitled, The Discovery of an Island and of a Truth.* The writer supposes a conversation with a savage, on an island occupied solely by him and his family. The savage is happy, after the manner of *Rousseau*, and the author imagines that true happiness can only be attained in a desert island.—The next composition is a *Critical Examination of Philosophers who have speculated concerning Happiness.* The only result of this examination is, that the author could learn nothing concerning this subject from the philosophers who have professed to treat of it.—We then meet with *Philosophical Thoughts on Reason*, which contain nothing that has not been frequently said by others.—*Apophthegms on Happiness* follow, which exhibit much good sense, though no discoveries.—These four papers, it appears from a note, have been published as a separate work.

The same writer has contributed *An Eulogy on La Fontaine*, for his secular *fête* in 1796. He dwells with great enthusiasm on the original and inimitable graces of this writer, which Frenchmen claim the exclusive privilege of relishing; as we do by Shakspeare.

An eulogy on the celebrated *Sylvain Bailly* is also given; and, if this article had not already extended to so considerable a length, we should have gladly made some extracts from this pleasing sketch of a man who was equally distinguished for his talents and his misfortunes:—but we cannot refrain from noticing one curious trait respecting the conduct of the old French

French Court. It was usual to allow pensions to eminent literary men, if they had written nothing against the religious intolerance or civil despotism of the country; which gratuity was intitled, *le Prix de Sagesse*, the Reward of Discretion;—and *Bailly* was, at one time, thus pensioned!

Respecting *Bailly*'s political life when he was called into power by the revolution, M. DE SALES chooses to be silent. The time is not come, he informs us, for hazarding a true portrait of the author of the *History of Astronomy* as a *Minister of State:* but we are presented with an interesting (though brief) narrative of his execution. The venerable sufferer was detained in the cart two hours, amid the insults of the mob, during an incessant rain, while the populace were altering the scaffold. 'A tiger in human shape said to him; *Bailly, thou art afraid*. *No*, replied he, *but I am cold.*'

The present volume is concluded by a paper also from the pen of M. DE SALES, intitled, *The Philosophy of a free Man respecting the National Institute and Academies*, and promising an *Introduction to a View of European Literature*, or a general Plan of a Philosophical View of Literature, from the Age of Marcus Aurelius to the Commencement of the French Revolution.—The writer undertakes, in this article, to present the public with a complete critical history of literature and men of letters, in the long period which he has selected for his labours. We shall be glad to see his promises fulfilled.

We cannot conclude our review of this volume, without remarking that the French metaphysicians seem to have formed incorrect expectations concerning the result of their inquiries. The mere liberty of thinking, and of publishing their thoughts, will not necessarily produce great discoveries on the subject of mind: since, if freedom of discussion could have elucidated the perplexities of metaphysics, the philosophers of this country would have completed the task many years ago. If our voice can reach those members of the National Institute, who are appointed to *analyse sensations*, we would strongly recommend to them the study of HARTLEY; in whose book they will find most of the discoveries, which they promise themselves, anticipated as far, perhaps, as the human intellect is capable of penetrating the mystery of its own action.

In our next *Appendix*, we shall pay our respects to the *second series* of these Transactions of the National Institute.

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MONTHLY CATALOGUE,

For MARCH, 1801.

NATURAL HISTORY.

Art. 13. *Plants of the Coast of Coromandel.* By W. Roxburgh, M. D. Vol. II. Fasciculus II. Folio. 3l. 10s. coloured; 1s. 1s. plain. Boards. Nicol. 1800.

AGAIN we with pleasure record the continuation of this splendid performance, of which we have duly noticed the former numbers. The present Fasciculus contains the following plants:

Amomum roseum,	*Ammannia octandra,*	*Bergia aquatica,*
Justicia acaulis,	*Gardenia latifolia,*	*Ægle Marmelos,*
Gratiola hyssopioides,	——— *uliginosa,*	*Bignonia spathacea,*
——— *juncea,*	——— *dumetorum,*	——— *quadrilocularis,*
Hippocratia indica,	——— *fragrans,*	*Streptium asperum,*
Pommereulla cornucopiæ,	*Anthericum tuberosum,*	*Tetranthera apetala,*
Roffboellia Setacea and *Thomæa,*	*Loranthus bicolor,*	——— *monopetala,*
	——— *Scurrula,*	*Mimosa Arabica,*
	Feronia elephantum,	——— *leucophloea.*

Respecting the *Feronia Elephantum*, of which a full description was given by Dr. Corrêa de Serra, in the 5th volume of the Transactions of the Linnéan society, (see Rev. vol. xxxii. N. S. p. 21.) it is here said: 'From wounds made in the bark of this tree, exudes a most beautiful transparent gum, which Mr. Smart, the miniature painter, told me exceeded every thing he had ever seen, for mixing with his colours.'—It grows wild in most woods and mountainous parts in India.

Of the *Ægle Marmelos*, also described by Dr. Corrêa *in loc. cit.* we are told; 'The fruit, delicious to the taste, and exquisitely fragrant, is not only nutritious, but possesses a laxative and aperient quality, confirmed by experience, which renders it particularly serviceable in habitual costiveness.—The mucus of the seed makes a very good cement for some purposes.' It is a native of the mountainous parts of the coast, but is sometimes found also in the low lands. The Dutch in the island of Ceylon prepare a perfume from the rhind of this fruit. 'The wood is of a light chesnut colour, much variegated with darker coloured veins, is hard, durable, and used for a variety of purposes.'

The *Mimosa Arabica* grows to a pretty large tree, and is abundant over every part of India. 'Besides yielding the greatest quantity of gum arabic, the wood is one of the most useful in India: of a light brownish colour, strong, tough, and durable: the best knees and crooked timber in shipbuilding are made of it.'—'The interior bark is a most powerful, simple astringent. It is employed to tan leather, and to dye various shades of brown, with salt of steel. A strong decoction makes pretty good ink. The unripe legumes possess still more astringency, and make excellent ink with salt of steel. Lime-water added to an infusion of the bark deepens the colour, and causes a copious precipitation of brown feculæ.'—'The gum might be collected in large quantities, at an easy rate. It is much in use among the dyers, chintz-painters, &c.'

MEDICAL, &c.

Art. 14. *The most cogent Reasons why astringent Injections, caustic Bougies, and violent Salivations, should be banished for ever from Practice.* With the mildest Methods of safely treating every Species of Venereal Infection, Strictures of the Urethra, &c.; and correcting Mischiefs arising from caustic Bougies. By William Rowley, M. D. &c. 8vo. pp. 175. 4s. sewed. Murray and Highley. 1800.

We observe nothing that is either new or interesting in this publication, notwithstanding the parade with which the writer has delivered his opinions. The principal objects of the work seem to be, the recommendation of Dr. Rowley's *Schola Medicinæ Universalis Nova*, and Daran's Bougies. The general doctrines have been already discussed and decided by abler pens; and we apprehend that Dr. R. has been deceived in attributing to the profession at large the errors of a few individuals. Indeed, on the subject of salivation, the most necessary caution, at present, is to prevent practitioners from trusting to very slight courses of mercury.

Fer.

AGRICULTURE, &c.

Art. 15. *The Profitable Planter. A Treatise on the Cultivation of Larch and Scotch Fir Timber:* shewing that their excellent Quality (especially that of the former) will render them so extensively useful, as greatly to promote the Interests of the Country. With Directions for planting, in various Soils and Situations, by a new and expeditious Method; also, for the Management of Plantations. To which are added, useful Hints, in regard to Shelter and Ornanament. By W. Pontey; Nurseryman and Planter, Huddersfield. 8vo. pp. 96. 3s. sewed. Vernor and Hood. 1800.

The Scotch Fir is said to be a good nurse, but *a very bad stick*, as a timber. Mr. Pontey, however, treats this as a vulgar and unfounded calumny on this tree. He contends that, if it were rightly cultivated, and suffered to attain the perfection of age, its timber would be excellent, and not inferior to the red-deal imported from the North. As to the Larch, its merit sare generally understood. Mr. P. recommends it strongly to those who would plant *profitably*; and he advises that the young trees be set four feet and a half from each other, instead of only three feet, the common distance observed in new plantations.

With this pamphlet is given a specimen of Larch-timber, taken from trees of about 35 years growth, purchased by the author; the inspection of which must convince any one, that too much has not been said in favour of the Larch.

Mr. P. is persuaded that this country could grow Fir-timber for its own consumption.

Mo-y.

LAW.

Art. 16. *A Letter to a Nobleman, on the proposed Repeal of the Penal Laws* which now remain in force against the Irish Roman Catholics, from Charles Butler, Esq. of Lincoln's Inn. 8vo. pp. 16. 2s. Debrett, &c. 1801.

This short and well-written letter gives a distinct view of the disabilities under which the Irish Roman catholics laboured, at the time

of his present Majesty's accession; mentions the several laws that have been repealed; and states those which still remain in force against them, and which it has been in the contemplation of parliament to remove.—Mr. Butler observes, that the coronation oath was fixed in Ireland by the 1st of William and Mary; at which period Roman catholic peers sat and voted in the House of Lords, and catholic commoners were eligible to the House of Commons: but of these and other privileges, they were deprived by the stat. 3 & 4 W. & M. and the stat. 1 & 2 Anne.—The coronation oath, Mr. B. naturally argues, cannot refer to laws which were instituted subsequently to the act that prescribed the oath. 'It may be inquired,' he says, 'what system of casuistry made it lawful for his Majesty to assent to the repeal of the large proportion of penal laws, repealed by the acts of 1778, 1782, and 1793, and now makes it unlawful for him to assent to the repeal of the small proportion of those laws yet remaining unrepealed; or that made it lawful for him to sanction a partial repeal of the Test Act in 1782, and makes it unlawful for him to sanction a total repeal of it in 1801?"—This question cannot easily be answered. S.R.

Art. 17. *Considerations on the Coronation Oath*, to maintain the Protestant reformed Religion, and the Settlement of the Church of England, as prescribed by Stat. 1 W. & M. c. 6. and Stat. 5 Anne, c. 8. By John Reeves, Esq. 8vo. pp. 45. 1s. 6d. Wright, 1801.

This pamphlet is written with good-sense and moderation; and those persons, who are not convinced by its arguments, will yet be pleased with its contents. Mr. Reeves considers that the Sovereign, who is more peculiarly appointed the guardian of the church than he is of the state, cannot, in conformity with his coronation oath, '*emancipate*' the Irish Roman catholics from their present disabilities.

'If the church of England,' he observes, 'is to continue for ever as a fundamental part of our constitution, there can be little doubt in what state and condition it ought to continue. *To maintain it* in mere existence, with little more than the form and the name, his Majesty will never think is maintaining it *to the utmost of his power*. To be a church established by law, it must be in peace and in honour; protected not only from actual encroachment, but from the danger of it; without fears or jealousies; not trembling for its ordinances, or crouching for the security of its rights and privileges. Yet such was the state of the church, even with the law on its side, when King James took papists into his privy council contrary to law; and who can doubt of the like consequences, when the law shall directly authorize papists to sit with protestants in the national councils, for the alledged purpose of once more "promoting a brotherhood of affection, and a conciliation of religious differences." In proportion as the church of England lost its consequence under such a change, the Romish would rise; and, in time, there would become an equality and full participation of rights and privileges. No such consequences, I dare vouch, are apprehended, much less intended, by the promoters of this generous scheme of comprehension; and yet they

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are much more probable than any of the happy effects which are imagined to result from it, because there is example for the one, and none for the other!'

Such are the objections urged by Mr. Reeves against the measure in question, and the arguments with which he enforces his objections. *The Toleration Act*, stat. 1 W. & M. c. 18. he is aware, may be opposed to his mode of reasoning; and his observations on it go, in our opinion, to shew the constitutional legality of the proposed repeal, since he admits, 'that the obligation of the coronation oath is not so peremptory on the King as to deprive him of a discretion to assent to some laws, for alterations of a particular sort in the church establishment.'—Why may not the same discretion be exercised in the present instance; and what deprives his Majesty of that power now, which was possessed at the time of passing the Toleration Act?

A second edition of this pamphlet has appeared, with a few immaterial additions, and some remarks (expressed with moderation) on Mr. Butler's Letter, and on the pamphlet which is considered in the next article. S.R.

Art. 18. *The Question, as to the Admission of Catholics to Parliament*, considered, upon the Principles of existing Laws. With supplemental Observations on the Coronation Oath. By a Barrister.* 8vo. pp. 80. 2s. Debrett. 1801.

This pamphlet contains much information, and manifests the good sense and candour of the writer. He confines himself, in his discussion, to the *constitutional practicability* of granting farther relief to the catholics, than that which has already been extended to them, and does not enter into the *political expediency* of acceding 'to what is called, perhaps improperly, catholic emancipation.' After having given an account of the laws enacted against the Roman Catholics in the former periods of our history, and the circumstances in which they originated, the author proceeds to consider those acts of the legislature, particularly in the present reign, by which their severity has been mitigated, and many of their disqualifications removed. On this subject, he thus expresses himself:

'I have thus endeavoured to establish, according to the principles of existing laws, that the admission of catholics to parliament is expedient, in order to preserve consistency in the statute book, and that such a measure may be effected with security to the state. It has been shewn that the *principle* on which catholics were originally excluded from parliament has ceased to exist, being *destroyed* by modern acts of parliament;—that all dangerous doctrines held, or supposed to have been held, by catholics in former times, are abjured by those of the present day, *to the satisfaction of the legislature;*—that no tenet of the catholic religion is incompatible with social order, or with the allegiance due by law from the subjects of this realm to His Majesty's person and government;—that catholics, by the oaths which they have taken, have given as strong a pledge of their allegiance to the constitution of this realm, as that now required by law previously to the exercise of parliamentary functions;—that the *legislature itself* has acknowledged the persons who take the catholic test, to be *good subjects of his Majesty*; and has declared, that as such they ought to be relieved

* By John Joseph Dillon, Esq.
See M. R. May, 1801, p. 94.

relieved from disabilities *imposed solely and peculiarly on them*;—that no other subjects of this realm are exposed, on account of religious opinions, to a disability of voting in parliament, except catholics;—that, by no principle of the British constitution, those who exercise parliamentary functions are obliged to profess the religion of the state, but on the contrary that *dissenters* of every description are admitted to vote in parliament;—that a repeal of the statute by which a disability so grievous is imposed solely upon his Majesty's catholic subjects, or a modification of the oaths at present required, would be no *innovation*, would interfere with no *general principle*, nor molest any system of laws, but on the contrary is the *consequence* of a *principle* already established. Upon these grounds, therefore, it is submitted, that the legislature of the United Kingdom is called upon, in its wisdom, liberality, and justice, to allow the same privilege to catholics, which is enjoyed by all dissenters from the national church.'

The author afterward examines the question whether such a relief, as is proposed in favour of the catholics, would in any degree militate with his Majesty's coronation oath. This very important inquiry is here discussed with great ability, and, according to our judgment, in a very satisfactory manner. After a careful consideration of the nature and contents of the several coronation oaths which have been used at different periods of our history, this writer is clearly of opinion that the proposed repeal is not inconsistent with the King's obligation;—and he concludes his work with the following '*short* argument, which,' he contends, 'must be admitted as decisive, and preclude the possibility of doubt on the subject.

'The coronation oath, as we have already seen, is the solemn confirmation of a contract between the Sovereign and his subjects, by which the rights of the latter are secured. Of these rights they cannot be deprived without their consent. If, however, the subjects shall relinquish any particular right to which they may be entitled, as far as it is relinquished, the Sovereign is clearly released from his engagement; for there can exist no contract which, by the consent of the parties interested, may not be dissolved. Let this plain reasoning be applied to the question of restoring catholics to the right of voting in parliament. Admitting, for the sake of argument, that the Sovereign is pledged to his subjects, by the engagement contracted at his coronation, to continue the exclusion of catholics from parliament (although the supposition is absurd, since by the King alone they could not be admitted), yet if the three estates of the realm, in parliament assembled, shall present a bill to his Majesty, praying that the disability to which catholics are liable may be removed, surely his Majesty may grant his royal sanction, since the very form of the bill expressly states, that the measure is proposed with *the advice and consent* of his subjects.—I shall not insult the understanding of the reader, by adding any further observations.'

We agree with Mr. Reeves (see Art. 17.) in thinking that this writer 'has a juridical mind;' and we recommend his work to the attention of our readers, as exhibiting both ingenuity and information. S.R.

Art. 19. *Case of the Catholics considered:* and an Expedient proposed for the final Settlement of it. With an Appendix, containing

taining Remarks on Mr. Reeves's Pamphlet. 8vo. pp. 26. 1s. Symonds. 1801.

The expedient here proposed is the admission of only a certain proportion of catholics and dissenters into the two Houses of Parliament, and into our Courts of Justice; as the author is inclined to acquiesce in the right of the establishment 'to have a predominating, but not a monopolizing, possession of civil employments.' He appears to be a lover of peace, and earnestly recommends unanimity at this awful juncture. S.R.

Art. 20. *The Justice of the Peace and Parish Officer.* By Richard Burn, LL.D. late Chancellor of the Diocese of Carlisle. Continued to the present Time by John Burn, Esq. his Son, one of his Majesty's Justices of the Peace for the Counties of Westmorland and Cumberland. The 19th Edition, corrected and considerably enlarged, including the late adjudged Cases, and the Statutes of the last Session of Parliament (39 and 40 George III). 4 Vols. 8vo. 2l. 8s. bound. Cadell jun. and Davies. 1800.

It is necessary for us only to announce this eighteenth republication of this useful work, and to add that the decided cases are brought down to the end of last Trinity Term, and that the statutes passed in the 39th and 40th years of this King are here introduced. S.R.

Art. 21. *A Treatise on the Revocation and Republication of Wills and Testaments;* together with Tracts upon the Law concerning Baron and Feme, including Curtesy, Dowers, Jointures, Leases, Settlements, Separation, Discontinuances, &c. By R. S. Dennison Roper, Esq. of Gray's Inn, Barrister at Law. 8vo. pp. 230. 5s. Boards. Butterworth. 1800.

We noticed a former publication by Mr. Roper, on the subject of legacies, in terms of commendation, in our 31st vol. N. S. p. 85. The present performance also is intitled to no inconsiderable share of praise, for the proper arrangement of the subjects, and the accuracy of the information which it communicates. We have examined the volume with care, and can recommend it with confidence to the attention of the profession.

Mr. Roper, in his notes, has mentioned *Gilbert's Dower;* a book with which we are totally unacquainted, and which we cannot find inserted in the list of the Chief Baron's works. Is it a misprint for *Gilbert's Tenures*, in which the doctrine of dower is considered? S.R.

RELIGIOUS.

Art. 22. *A Charge delivered to the Clergy of the Diocese of Lincoln*, at the Triennial Visitation of that Diocese in June and July 1800. By George Pretyman, D.D. F.R.S. Lord Bishop of Lincoln. Second Edition. 8vo. 1s. Cadell and Davies, &c.

Episcopal charges now represent the church as menaced by two enemies of very opposite characters, infidelity and fanaticism. This allegation may be true: but ought the genuine believer in the gospel to join the two assailants together, and to treat them with equal severity? If there be, as Bishop Pretyman and others of his brethren maintain, *a regularly digested plan* for the extirpation of all belief in Christianity; and if the Bishop be seriously of opinion that there actually

actually has been discovered a formidable conspiracy, deeply laid and widely extended, to facilitate the execution of this wicked purpose; ought he not to deem this a reason for extending at least a forbearing smile to fanaticism itself, and for congratulating this country on the diffusion of principles among the common people, by which they are so little disposed to listen to the lectures of the unbeliever? Infidels and methodists cannot act in concert. They can no more blend, than the iron and the clay in the feet of Nebuchadnezzar's image. The Bishop of Lincoln has classed them together ('the assiduous attacks of infidels and sectarists,' p. 19.): but, in our opinion, as far as the cause of revealed religion is concerned, with little propriety. The aberrations or excentricitiesof methodism it may be wise to notice, and if possible to correct: but the zeal for religion, if it be not altogether *according to knowlege*, is not to be reprobated equally with an attempt to extirpate all gospel faith.

In consequence of the report concerning the state of religion in a part of the Diocese of Lincoln*, Dr. P. thought that he was required to deliver his sentiments respecting the methodists: but they form that part of the charge before us which we have perused with the least approbation. These separatists are mentioned in one place as 'fanatics pretending to an extraordinary degree of sanctity;' and in another as exhibiting 'the licentiousness of shameless profligacy.' No doubt, reports of this kind have been made to the bishop: but he should have hesitated to give them credit as general accusations. The people composing the methodistic sect embrace, in our opinion, an erroneous system; but we believe that they are as moral characters as the generality of their neighbours; and they form perhaps a description of Christians whose influence and example may be of singular benefit in a sceptical and profligate age. In the Bishop's opinion, would there have been no propriety in attempting to conciliate this sect, while he exhorted his own clergy to copy the assiduity and perseverance of its uneducated preachers? May not the success of methodism be viewed as a good omen: as a proof that we need not despair of the Christian Church, but that we should rather be assured that it will flourish, if its appointed ministers and pastors, in the true spirit of the gospel, and with an ardor arising from serious conviction, steadily perform the duties of their office?

Though, however, the R. R. author has not represented affairs exactly in this way, he has well decribed the duties of the clergy; and we sincerely hope that his episcopal hints and admonitions will be duly regarded: being well convinced that vigilance and exemplariness, in the officiating ministers of religion, will tend more to repress and even to annihilate methodism, and to counteract infidelity, than the most bitter and pointed invectives. We transcribe this part of the charge before us.

'The evidences of Christian truth are not only calculated for the conversion of Infidels and Sceptics, of those who professedly reject and despise the gospel, but to awaken a genuine spirit of religion in those nominal Christians, who, it is to be feared, make up a great

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* See Rev. Vol. xxxiii. N. S. p. 210.

part

part of many congregations. You will not be at a loss for arguments suited to every comprehension, plain and simple in their nature, as well as striking and impressive; but you will remember, that to combat objections of which your parishioners have never heard, and which perhaps they will scarcely comprehend, *may* be mischievous, and must be useless. When men are once led to see the finger of God manifesting itself in such various ways in the establishment of Christianity, they will naturally be induced to listen with attention to the doctrines which it reveals, and the practical duties which it enjoins. And let me here particularly recommend to you, to make the doctrines of Christianity the constant basis of moral instruction, as no other ground can give security to human virtue. Set before your hearers the awful perfections of the Deity; declare to them the fallen and depraved nature of man, and his liability to punishment, without which redemption through Christ can neither be fully understood, nor justly appreciated; point out to them their natural propensity to sin, and their utter inability to work out their own salvation without divine assistance, but at the same time carefully inculcate the absolute necessity of self-exertion, as the indispensable condition of divine assistance, and fail not to urge the declared efficacy of devout and fervent prayer. Explain to them, that neither faith without good works, nor good works without a true and lively faith, can give any rational hope of obtaining a share in the gracious promises of God. Shew them from the testimony of Scripture, the dignity of the person of Christ, his love for mankind, and the fulness of the atonement made by his death; and animate them to "fulfil *all* righteousness" by continually directing them to contemplate the example of his perfect life. You will thus excite a warmth of piety which can never be produced by a moral discourse founded in the fitness of things, or the beauty of virtue. When the mind has fully and impartially contemplated the evidences of the gospel, explained with perspicuity, and enforced with sound reasoning, the sophistry of the infidel and the cavils of the sceptic will have but little weight. When the heart is interested in the cause of religion, profane jests will be regarded with horror, and temptations to vice will be rejected with disdain.'

The Bishop concludes with recommending circumspection in signing testimonials, and with urging the necessity of residence. **Mo-y.**

Art. 23. *A Word of Advice to Honest Country People.* By a Country Gentlewoman. 12mo. 6d. Nicol. 1800.

This good country-gentlewoman informs us that her 'little essay was never intended for the perusal of the wise and learned, nor for those, in any rank of life whatsoever, who have the advantage of being brought up in the constant practice of the duties here set forth. These lines owe their first rise to having lived many years in the country; having been often in the houses of the poor; and having had frequent opportunities of observing that (very few excepted) the best instructions, which, not only the lowest sort, but even those who are what the world call substantial people, give their children, are, teaching them to run over a few prayers in an hasty and careless manner, and to go to church on a Sunday; without ever inquiring

inquiring what they mean by either, or troubling themselves farther about it, than that it is a custom handed down from father to son. This is what *they* call serving God; and is to bring them to heaven hereafter; and they seem to think it is sufficient for the *parson*, as they are too apt disrespectfully to call him, and those who wrote the prayers, to understand them; and that *they* have nothing more to do than to repeat them, as their fathers and mothers have done before. —It is with intent, therefore, that they should be read by, and dispersed among the lower and industrious part of the world; that these lines were written; and, may He, who rejected not the widow's mite, prosper even this very humble effort to be in some small degree useful!' We heartily join in the good lady's wish; and we approve her well designed attempt: the first part of which relates to devotion, or the worship of God in private and public; the second, to the habit of common swearing. Though this little and commendable piece is no object of criticism, we may observe that the words, *having chose*, p. 19, should have been, *having chosen;* and that the quotation made, p. 26. as the *expression* of our Saviour, should rather have been mentioned as that of St. Peter*; although we know that it perfectly accords with the spirit and meaning of the more immediate instructions and words of our Lord. **Hi.**

Art. 24. *Prayers for Families;* consisting of a Form, short but comprehensive, for the Morning and Evening of every Day in the Week, selected by Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 8vo. pp. 143. 3s. Boards. Rivingtons. 1800.

Convinced that family-prayer is a duty which is likely to have the best effects, and persuaded that many persons are deterred from the practice through the want of a proper form, Mr. Pearson offers this compilation to the public: 'For though, (he says,) we have numerous publications of the same kind, which to many, I doubt not, are found fully to answer their intended purpose; yet I have never met with one, which entirely accorded with my own ideas; and I may fairly presume that I am not peculiar in this.—But, though I did not know a work of this kind, which I approved in the whole, I was fully satisfied with various *parts* of many, and, as the merit of original composition was not in view, I have freely borrowed from such as seemed most likely to assist me.'—The works here mentioned are;—'Book of Common Prayer—Common Prayer Book the best Companion, &c.—Companion to the Altar—Pious Country Parishioner—Great Importance of a religious Life.'—The offices here selected are not long nor tedious, but such as most or perhaps all families, with prudent management, might use. At the end of the volume, are added some prayers for particular occasions. They are all introduced by a psalm or hymn, said to be principally taken from a collection formed for the use of the parish-church of Cardington, Bedfordshire. We observe among them occasionally some of Dr. Watts's verses, altered, but not improved.—The book is, on the whole, adapted to the end proposed. To some it will, no doubt, be peculiarly acceptable; while to many, amid the variety provided,

* 1 Peter, v. 7.

others

others will prove more agreeable and edifying. It seems a happiness that these forms are so numerous, that all who are so disposed may obtain assistance; it will be yet more happy, if rational devotion, real piety, and active virtue, are promoted by these means. Hi.

Art. 25. *The Christian's Guide*, in Six progressive Lectures, embellished with a few serious Extracts, and illustrated with copious notes, for the Parishioners of Skipton. By J. A. Busfield, A.B. Curate of Skipton in Craven. 8vo. pp. 157. 3s. 6d. Boards. Wills. 1800.

These lectures are very earnest, somewhat declamatory, and, we cannot doubt, very sincere. The subjects are; 'Shortness of Life, and Wisdom of Preparation—Weakness of Man without Christ—Pride and Humility contrasted—Faith the only Means of Salvation—Nature and Necessity of the new Birth—Life and Death of a faithful Christian.'—The preacher embraces popular opinions, but how far he has inquired into their solidity or truth we cannot determine. The *copious notes*, as far as we can judge, contain nothing of remarkable value: but should they prove of real utility to the inhabitants of Skipton, or to any other persons, an important end will be answered. In one of these notes, p. 154, Mr. Busfield candidly declares himself an advocate for *free-will;* in which he respectfully acknowleges a dissent from the opinions of some of his brethren.

Referring, we conclude, to the notes, Mr. B. leads us (in the very outset of his volume) to expect *extracts* from other performances; it has been asked, particularly concerning page 59, whether he has been careful to distinguish them properly, and to attribute them to their real owners: a hint which we just mention for his own consideration. Do

Art. 26. *Discourses on Domestic Duties.* By Samuel Stennett, D.D. 8vo. pp. 476. 3s. 6d. and 5s. Boards. Printed at Edinburgh for J. Ogle, and sold by R. Ogle, London. 1800.

This volume appears as a new work, and without being introduced to the reader by one word of preface or advertisement. As it occurred to us, however, that Dr. Stennett was an author with whom we had been long acquainted, and as we recollected the publication of several sermons written by him, we consulted our *General Index;* by which we discovered that the discourses now offered to the pious reader were printed in London in the year 1783, and reviewed in our lxixth vol. p. 488. They are sensible and practical, and worthy of this renewed circulation, in a cheaper form: but why they have been thus re-printed, *at Edinburgh*, and why the circumstance of their former appearance is wholly suppressed, we cannot undertake to decide. Do G.2.

EDUCATION.

Art. 27. *An Explanatory pronouncing Dictionary of the French Language*, in French and English; wherein the exact Sound and Articulation of every Syllable are distinctly marked. To which are prefixed, the Principles of the French Pronunciation; prefatory Directions for using the spelling Representative of every Sound; and the Conjugation of the Verbs, regular, irregular, and defective,

tive, with their true Pronunciation. By l'Abbé Tardy, late Master of Arts in the University of Paris. 12mo. 4s. 6d. bound. Clarke. 1799.

We may recommend this as an useful publication, to those who are anxious to obtain accuracy in the pronunciation of the French language. The plan, which was suggested to the author by the late celebrated Mr. Burke, is similar to that which has been adopted by Mr. Walker in his pronouncing dictionary; and the Abbé Tardy has so skilfully applied the principles, as to render it an easy matter to acquire the true pronunciation of a French word by referring to t in his dictionary. O. Wood.

Art. 28. *An Abridgment of Mr. Ruddiman's Rudiments and Grammar of the Latin Tongue*, with his English rules of Construction entire, and the Compiler's Notes and Illustrations, &c. To which is prefixed a short Vocabulary, English and Latin, by George Chapman, LL.D. 12mo. pp. 190. Edinburgh, Creech. London, Cadell and Co. &c.

A publication which has for its basis so excellent a production as that of Ruddiman's rudiments cannot be essentially wrong; and he must be a very unskilful workman, who, with such materials, could produce a defective composition. Dr. Chapman, however, deserves something more than this negative kind of praise. He seems to have displayed much judgment in his selection of those parts of the original which he has retained; and to have added nothing but what is likely to prove of service to the learner. On one point only, we are disposed to think that he is in the wrong. *Nihil infelisi grammatico definitore.* Anything that tends to increase the number of definitions in a grammatical work adds to the difficulties of the author and of the learner. It appears to us not only unnecessary but burdensome to introduce, for instance, divisions of the verb into many different kinds; such as frequentative, inceptive, desiderative, and diminutive: especially as the mode of conjugating them is the same as some one of the common verbs; and we should not extend the divisions of verbs and nouns beyond the different modes of conjugation and declension.—On the whole, however, we are of opinion that this is a commodious and useful elementary work. D.o

Art. 29. *A New French Grammar;* containing the Principles of the best French Grammarians, explained by concise and clear Rules and instructive Examples: with remarks on the French Letters, Pronunciation, Accents, Punctuation, and Orthography. By F. C. Goudet. 12mo. 4s. Bound. Harding.

The author of this grammar would have promoted the ease of instruction much more than he now appears to us to have done, if he had omitted his divisions and subdivisions of the different parts of speech. Philosophical grammarians would reject, as puerile and superfluous, such fanciful distinctions as this gentleman makes between concrete, abstract, collective, and partitive substances; between prepositions of time, place, order, union, separation, apposition, and specification; between conjunctions copulative, conditional, disjunctive, alternative, adversative, periodical of motive, conclusive,

dubitative, explicative, transitive, and conductive. If these divisions be unnecessary in general grammar, they must be more than useless, they must act as cumbersome impediments, in the acquisition of a particular language. We can see no good reason for this author's departure from the usual simple mode of conjugating the compound tenses of the verb separately, in order to introduce the new names of preterite indefinite, pluperfect preterite, anterior and future anterior tenses. O. Wood

NOVELS.

Art. 30. *Romulus, a Tale of ancient Times.* Translated from the German of Augustus la Fontaine, by the Rev. P. Will, Minister of the German Congregation in the Savoy. 12mo. 2 Vols. 8s. Boards. R. Phillips.

This interesting and amusing tale deserved a translator who was better versed in the English language, than Mr. Will necessarily could be. Scarcely a page occurs without an instance of violated grammar, or mistaken idiom; of the substitution of one word for another, or of the introduction of words hitherto unknown in any English vocabulary. Faulty as it is, the execution of this work may still be creditable to the translator's acquirements in our language, but his MS. should have been revised by a competent native of our isle. Do

Art. 31. *Sigevart*, a Tale. Translated from the German by H. L., Chelsea. Small 12mo. 2 Vols. 5s. sewed. Wallis, &c.

We doubt whether this little work possesses sufficient interest to reward the generality of readers for their trouble in perusing it: yet it appears to be written by a person who possesses considerable powers of imagination, and is capable of discerning and delineating characters. To some readers it may be interesting, as a picture of Swabian manners: but of the truth and fidelity of the painting, we must confess ourselves incompetent to judge. In a few instances, these qualities seem to be sacrificed to that propensity for caricature which marks a German author, whether he attempts to describe the great or the mean, the terrible or the humourous. The style is unpleasant; consisting for the most part of a succession of short sentences, seldom extended to more than two members, and most frequently composed of only one. Do

Art. 32. *The History of the Amtsrath Gutman*, written by himself. Published by Adolphus Baron Knigge. Translated from the German. 12mo. 3s. 6d. sewed. Vernor and Hood.

Though the style of this work is harsh and unpleasant, we have found some amusement in the perusal of it. The characters are well delineated, it contains some humourous passages, and on the whole it is more interesting and less objectionable than the generality of German novels. Do

POETRY.

Art. 33. *The Holy Land:* A Poem. By Francis Wrangham, M.A. Member of Trinity College Cambridge. 4to. 1s. 6d. Mawman. 1800.

As a preacher, we have had occasion to speak of Mr. Wrangham in terms of high commendation; (see our account of his sermon intitled *Babylon is fallen*, vol. 28. N. S. p. 237.;) and if in the perilous attempt to climb Parnassus he has not been eminently fortunate, he will be found perhaps to have acquitted himself much to general satisfaction. The theme chosen was inspiring to a Divine; and though Mr. W. has been contented to invoke the genius of *Cowper*, he appears in some places to have caught a gleam of Miltonic fire. The following lines are a close and not unhappy imitation of our great Epic Bard:

'From that bright hour
When to thy land, of idol fiends the prey,
Remphan and *Rimmon* and the crew obscene
Of *Baalim*, th' avenger ISRAEL rush'd;
And *Jordan*, in its pride of summer-flood
Roll'd backward, own'd his mission. In the van
March'd Havock, and with *Canaan*'s guilty line
Strew'd the red plain, from utmost *Sidon* north
To *Gaza*'s frontier-bound. With equal stroke
Th' impartial steel smote manhood's towering crest,
And nerveless age: the buckler of her charms,
Which erst repell'd the blunted shafts of war,
Even beauty rear'd in vain. The bastion's strength,
Whose front impregnable defied the assault
Of sturdiest enginry, subdued by sound
Sank: and th' auxiliar sun, to human voice
Then first obedient, o'er th' ensanguined field
Stay'd his fleet coursers.'

It was almost impossible for a Muse, treading this Sacred Ground to the march of blank verse, not to fall into such an imitation; and the author of the Paradise Lost, not of the "Task" or the "Sopha," was properly Mr. Wrangham's model.

"*A prospect wide and various*" presented itself to the Poet's imagination, in the subject here selected for the exercise of his Muse. He commences by a view of *Palestine invaded by Joshua;* he thence passes to consider it as the scene of *the nativity of Christ, his miracles, crucifixion, and resurrection;*—to this succeed—*the Destruction of Jerusalem, and its pollutions by Pagans and Mahometans;—the Crusades to deliver Palestine from Infidels;—Pilgrimage over France, Italy, and Greece, by Acre, to Jerusalem.* Here the late ingenious Mr. Tweddell is justly and elegantly lamented *, and Sir Sidney Smith's gallantry is panegyrized. The poet then paints *the present unpeopled and barren state of Judæa*, once described as a land flowing with milk and honey, and *predicts its future restoration to fertility and dominion.* He is as warm in the praises of Palestine, as some time ago he was ardent in his denunciations against Babylon; and he adopts, but whether sincerely or only poetically we cannot say, the doctrine of the Millenium.

* See our last Appendix p. 482.

The mad project of the Crusaders under Peter the Hermit is well described:

'O'er *Christendom*'s rude plains with frantic yell
The red-cross Hermit flew, his crimson flag
Waving aloft, and to the Holy Tomb
Summon'd her barbarous tribes. Through climes unknown,
At his wild whoop, in rout fanatic rush'd
Th' enthusiast myriads: on their scatter'd rear
Hung Famine, meagre fiend, with shrivell'd lips
Blasting the yellow harvest. *Ætna* thus,
Deep-heaving, from her darksome caverns pours
The fiery surge; and sad *Sicilia* mourns
Her buried hopes. Their woes were long to tell,
Where all was woe; till *Salem*'s rescued streets
Smoked with her tyrants' blood. Then, thrown aside
The wearied sword, and hush'd the battle's roar—
Up *Calvary*'s mount the barefoot victors toil'd,
Kiss'd the blest stone, and melted into tears.'

Many divines are of opinion that the Prophets predict the restoration of the Jews to their antient land. In reviewing a poem, there would be little propriety in discussing this point: but, whether the supposition rests on the language of prophecy mistaken or properly understood, our readers may wish to peruse Mr. W.'s poetical creed on this subject:

'Yes! rise it will, *Judæa*, that blest morn
In time's full lapse (so rapt *Isaiah* sung)
Which to thy renovated plains shall give
Their ancient lords. Imperial fortune still,
If right the Bard peruse the mystic strain,
Waits thee, and thousand years of sceptred joy.
With furtive step the fated hour steals on,
Like midnight thief, when from thy holy mount
Sorrow's shrill cry, and labour's needless toil,
And servitude shall cease; when from above,
On living sapphire seated and begirt
With clustering Cherubim, whose blaze outvies
Meridian suns, through heaven's disparting arch
Thy recognized MESSIAH shall descend;
In royal *Salem* fix his central throne,
And rule with golden sway the circling world.'

Milton says, "Fast by the oracle of God:" but we do not admire Mr. W.'s imitation, 'Fast by God's fallen fane;' which forms an unpleasant alliteration.

This poem obtained the Seatonian prize. Mo-y.

Art. 34. *Poésies de Boileau-Despréaux, avec des Notes Historiques et Grammaticales, &c. Par M. De Levizac.* 4 Vols. 12mo. Dulau and Co. 1800.

The lovers of French literature, in England, are obliged to the Abbé Levizac for several useful works which he has published,

during his residence here. Besides two good French Grammars, he has provided us with elegant editions of some of the best and most popular French compositions, both in prose and poetry; The *Fables* of La Fontaine, The *Letters* of Sevigné, and, now, The *Poems* of Boileau, with as many notes as are necessary for understanding the allusions of that admirable poet. The few phrases or terms that, since his days, have become obsolete or unfashionable, are noted with care and accuracy; and the essay on his life and writings is written, if not with eloquence, at least with ease and perspicuity:—but more, we think, might have been made of it. We have run over the four volumes with pleasure; and we only regret that the translation of Longinus, and the other prose pieces of the author, accompany not the poems.—The type and paper of this pocket-edition are neat without being splendid: but there are some typographical errors, though not of great importance. Ged.

POLITICS, POLICE, &c.

Art. 35. *Observations on the enormous high Price of Provisions:* shewing, among other Articles, that the overgrown Opulence of the Husbandman, or Farmer, tends to subvert the necessary Gradations of Society; is inimical to the Interests of Morality in general, and, if not salutarily corrected, will be *the perpetual Bane and Misery of the Country.* By a Kentish Clergyman. 8vo. 2s. Clement, &c. 1801.

'Things now a days,' says this Kentish Divine, 'are turned upside down.' There can be no doubt of this fact; and men are now rapidly acquiring wealth, who a few years ago were in situations of poverty. How is this to be prevented? From general evil, certain classes will always deduce individual good; and while war makes the fortunes of some, scarcity gives opulence to others. Farmers have now a *glorious harvest*, and the public at large have reason to lament it. This clergyman wishes to check their growing riches, by the restriction of a liberal maximum; or to have them taxed to the amount of their exorbitant gains. He expostulates with them on the immorality of exacting an unreasonable price; he accuses our legislators of downright cowardice and pusillanimity, in not immediately interfering by the appointment of a maximum; and he calls on the people to petition for such a measure.—All this is well meant; and the consequences of too much wealth in the pockets of husbandmen are justly appreciated: but the author's manner of treating the subject is not altogether consonant to our judgment. Mo.

Art. 36. *A Maximum;* or the Rise and Progress of Famine. Addressed to the British People. By the Author of a Residence in France, during the Years 1792, 3, 4, 5, &c. &c *. 8vo. 1s. 6d. Wright. 1801.

The advocates for a maximum, as being the surest remedy for the evil which now oppresses the British public, should read this pamphlet; in which an eye-witness of the effect of this measure in France details the general expectations which were formed on its adoption,

* See Rev. Vol. xxii. N. S. p. 276.

and

and the universal disappointment and misery which ensued. The writer observes that all were delighted with the establishment of a maximum, as a law at once benevolent and just; and the people were more diverted than shocked at seeing troops forcing the farmers to bring their corn to market, thinking that thus scarcity, dearness, and complaint, would speedily disappear: but melancholy facts soon proved that this was only the prelude to anarchy and famine. Here, then, the example of France is really a warning to Britain. It should be considered that a maximum price of corn is nothing unless it be enforced; and that its enforcement would be attended with consequences oppressive to the farmer, and *interruptive* of the supply of the public market. 'The French Revolution had in various ways occasioned a scarcity; and the maximum changed scarcity into famine.' With such a fact before us, who will again advise a repetition of the experiment?

Though, however, we agree with this lady (the writer is said to be a female) in classing a maximum among chimerical remedies, we do not coincide with her in arranging *peace* on this list; for, if 'it would not add one ear of corn to our harvests,' (which however it certainly would do, as it would increase the labourers on the soil,) it would diminish consumption, and open new sources of relief. Mo-y.

Art. 37. *An Estimate of the Number of Inhabitants of Great Britain and Ireland.* By Sir Frederick Morton Eden, Bart. 8vo. 2s. 6d. Wright.

A numbering of the people is now so far from being deemed a crime, that the governors of nations are applauded for attempting to acquire an exact state of their population. For us it may be highly politic on various accounts; and by the method pursued under the bill lately passed, we may hope to approximate to the truth *. Sir F. M. Eden, however, not waiting for the returns from the several parishes, has endeavoured by political arithmetic to anticipate, in some degree, the result of the particular inquiry now making. From a number of tables, and results furnished by them, he reckons that in England and Wales,

1. The proportion between baptisms and burials is as 10 to $8\frac{1}{5}$.
2. —— ——— ——— assessed houses and baptisms is 10 to $4\frac{2}{3}$.
3. —— ——— ——— baptisms and marriages is as 1 to 3 nearly.
4. —— ——— ——— baptisms and the population is as 1 to 27^{1}.
5. —— ——— ——— assessed houses and the population is as 1 to $14\frac{1}{2}$.
6. —— ——— ——— assessed houses and marriages is as 78 to 10.
7. —— ——— ——— marriages and the population is as 1 to 137.

As the assessed houses are stated at 690,000, the baptisms (according to result 2.) will be 322,000; which, multiplied by $27\frac{3}{4}$ (according to result 4.) will yield a population of 8,935,500. By another calculation on these data, he makes it to amount to 10,005,000; and by another, (but this he exhibits with doubt,) to

* See, however, Dr. Anderson's contrary opinion on this point, p. 287. of this Review.

12,295,940. He supposes, indeed, that the exact proportion of baptisms to population is as 1 to 31½; and then the number of inhabitants in England and Wales will be 10,710,000.

The population of Ireland he reckons at - -	3,800,000.
—— ——— of Scotland, at least - -	1,500,000.
Maritime and military population, exclusive of Indian and other foreign corps - -	500,000.
Total population of the British Isles - -	16,510,000.

We shall soon know how far Sir Frederick's calculations agree with the estimates made under the act now in force. Our present exertions prove us to be a great and powerful people. Mo.y.

Art. 38. *Observations on the Commerce of Great Britain with the Russian and Ottoman Empires;* and on the Projects of Russia against the Ottoman and British Dominions. 8vo. 2s. Debrett.

Doubtless, the present crisis is big with important consequences, not only to ourselves but to the whole of Europe; and consequently the subject of politics excites a peculiar interest among all classes of people. Vast projects are formed by our numerous enemies against the commerce of the British Empire; and gigantic are our efforts to preserve it, together with our independance and national glory. Our present system takes a very extensive range; and, in connection with our own resources, we are led to consider the state of the Russian and Ottoman Empires. Were we not at war with the former, it might be wise to watch and counteract its ambitious projects against the latter, which have been long cherished and systematically pursued. The subjugation of the Ottoman Power, and the annexation of Constantinople and the Turkish European provinces to the Russian empire, would give the latter a preponderance in Europe, which might be fatal to the independence of other governments.—The writer of the pamphlet before us is of opinion that, in order to rescue the Ottoman empire from impending ruin, a new plan and line of operation must be speedily adopted; that the Porte should cede to the King of Hungary the two provinces of Moldavia and Wallachia, by which she would be secured from being attacked by Russia by land; and that, by admitting the British navy into the Black Sea, she would also be invulnerable from the water. Will the Porte, however, agree to this plan of defence?—The author advises *us* to resist Paul's scheme of extensive domination, not only by withholding Malta, but by driving him from Corfu.

This writer also details the projects of Russia against the British dominions in Hindostan, and against Persia, China, Japan, Mexico, and North America. He excuses himself for not being more explicit respecting the mines and ports of Spanish America, on account of being *under some promise of secrecy*. What this means, we cannot divine. Suffice it for us to add, that he recommends that a British squadron be immediately detached to the Pacific, to expel the Russians from the north-west coast of North America; and to colonize the principal harbours with British, Irish, Americans, Germans, Dutch, Sandwich Islanders, &c. D.o

Art.

Art. 39. *Financial Facts of the Eighteenth Century;* or a cursory View, with comparative Statements, of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain. 8vo. 2s. 6d. Wright. 1801.

Cheerful and inspiring politics are certainly preferable to such as are only calculated to produce despondency; yet flattery is not to be encouraged merely because it is pleasant; nor is it a proof of national wisdom to listen only to those who predict prosperity and happiness. As the situations of communities, as well as of individuals, is generally mixed, those statements which exhibit both the good and the evil are more worthy of reliance, than those which have one uniform tint of either light or shade thrown over the picture.

The author of the present tract undertakes to shew the real situation of this country, with respect to its relative power and financial ability for a continuation of the contest; and how far it is adequate to the purposes of meeting the extraordinary confederacy formed against our naval strength and independency. His facts and calculations go to prove that the commerce and riches of the country have grown with its increasing revenue, and that we are not yet arrived at the *ne plus ultra* of taxation: but the data which he assumes, to prove that our prosperity will continue on the return of peace, will not warrant his conclusion. In order to estimate our real situation on the event of a peace, it is not merely necessary to state our imports and exports, but to consider how we shall stand as to advantages and disadvantages with respect to other nations. In this singular war, the past is not a criterion of the future. However, if we may believe this writer, our growing affluence is so astonishing, that we need not impatiently sigh after peace. Our whole annual produce, he says, may be fairly estimated at 405 millions sterling; and, in less than 150 years, the national wealth of Great Britain has increased to the immense sum of 2,500,000,000. To this sum, our present debt, large as it may seem to be at first sight, (viz. 463,878,034,) bears but a small proportion; and we are therefore, we suppose, to congratulate ourselves as great gainers on the whole. We fear, however, that such accounts of our ability to sustain taxation belong more to the airy regions of hypothesis, than to the solid province of facts..

The income tax is here mentioned as wise and politic in its principle, as a great saving to the nation, and as advantageous to the landed and mercantile interests: but the author allows that it requires modification, which is unquestionably true; though, we apprehend, the new scale here given will not be adopted. We are told that we ought not to repine, but should chearfully contribute one fifth, one fourth, nay even one third of our incomes, for the preservation of the rest *: but the writer should also have informed us how we are to subsist, in this case, if the price of the necessaries of life continues so high. Can a man, who with difficulty now

* Though this author is thus liberal, he was far exceeded by an honorable orator in the late Irish House of Commons, who boldly declared his willingness to offer *his last guinea to save the remainder.*

sustains a family on 200*l.* a year, exist and pay house-rent and taxes with only 133*l.* 6*s.* 8*d.*? Perhaps this author may say *yes;* since it is here maintained that taxes contribute not a little to the public welfare! Such doctrines may be acceptable to individuals, but they can never be generally subscribed.—We forbear to notice other particulars. Mo.y.

Art. 40. *Opinions of his Majesty's Ministers respecting the French Revolution, the War,* &c. from 1790 to 1801, chronologically arranged. Selected from the Speeches in Parliament; with Extracts from the Speeches of the Opposition. Compiled by James Bannantine. 8vo. pp. 160. 4s. Ridgway.

This compilation from the parliamentary debates, the editor presumes, will serve as an index to the Parliamentary History of the War, and will particularly accommodate the noblemen and gentlemen of Ireland who now constitute a part of the Imperial Legislature. It is an abstract which will be acceptable, perhaps, to many who may wish to take a concise retrospect of the speeches from the Throne, and the debates in Parliament for the last ten years. Some *piquant* notes are occasionally introduced. Do

Art. 41. *Considerations on the Change of his Majesty's Ministers,* and its Consequences, as far as relates to the Question of Catholic Emancipation, and the Repeal of the Test Act. With Observations on the Coronation Oath. 8vo. 1s. Stockdale.

These considerations are extracted from some of the morning newspapers, and are republished in the form of a pamphlet, in order to preserve them from the fate of ephemeral essays. In one of them, the writer strenuously resists the emancipation of the catholics of Ireland, and urges (not in the most liberal manner) the necessity of continuing the restrictions and disqualifications under which they labour. It is maintained there that 'there is no way of rendering the Romanists harmless, but that of *keeping them out of power.*'—The concluding extract asserts that the catholic question is not the cause of the late ministerial secession. Do

Art. 42. *The Substance of a Speech made by Sir James Pulteney, Bart.* in the House of Commons, 19th Feb. 1801, on a Motion for an Enquiry into the Cause of the Failure of the Expedition to Ferrol. 8vo. 1s. Stockdale.

This speech has been already detailed in the newspapers, and we shall offer no remark on it in its present shape. The public will judge how far Sir James Pulteney's *eloquence,* or his *facts,* or any other cause, prevailed in obtaining a negative on the motion for inquiry. Do

Art. 43. *Reflections on the political State of Society, at the Close of the 18th Century.* By John Bowles, Esq. Author of "Reflections, &c. at the *Commencement* of the 18th Century." 8vo. 5s. Rivingtons.

Mr. B.'s exertions in defence of Government-measures, respecting the present unhappy war, are well-known, and his abilities are acknowleged by candid readers of all parties;—for *good writing,* like *wit,* is of no party. They must, therefore, be admitted by us, although his

his political ideas may not always exactly coincide with our constitutional principles.

Art. 44. *Report of the Commissioners appointed by his Majesty, to enquire into the State and Management of the Prison in Cold Bath Fields,* with the Copy of the Commission of Enquiry, and the Appendix, containing, 1. Books and Papers presented by the Officers of the Prison, &c. 2. Extracts from different Acts of Parliament, relating to the Construction, Regulation, &c. of Houses of Correction. 3. Rules, Orders, and Regulations for the Management of the Prison in Cold Bath Fields. 4. Reports of the Committee of Inspection, and Orders of Court thereon. 5. Extracts from the Proceedings of the Committee of Inspection, not included in the Report. 6. Examination of the different Officers of the Prison, Tradesmen, Prisoners, &c. 7. Communications made by Magistrates of the County. 8. The total Number of Prisoners confined, on the 24th September 1800. Published by Order of the House of Commons. 8vo. 2s. 6d. Jordan.

The proper management of Prisons and Houses of Correction is a matter of considerable importance, as it involves not only the fate of individuals, but the respectability of the national character. The subject of this pamphlet has already excited the curiosity and the interest of the public, by the extensive discussion which it has undergone in the House of Commons; and this collection of the official report and documents presented in consequence of that discussion, agreeably to his Majesty's directions, will be acceptable to all those who have attended to the investigation, and who interest themselves in the momentous subject of national police.

G.2.

MISCELLANEOUS.

Art. 45. *Studies of Nature.* By James-Henry-Bernardin De Saint-Pierre.—Translated by Henry Hunter, D. D. Minister of the Scots Church, London Wall.—Second Edition. 3 Vols. Large 8vo. 1 l. 7 s. Boards. Dilly. 1799.

Art. 46. *Studies of Nature,* translated from the French of J. H. B. De St. Pierre, carefully abridged. With a copious Index.—By L. T. Rede. 8vo. pp. 450. 6s. Boards. West. 1798.

Art. 47. *Etudes de la Nature: Abrégées des Oeuvres de Jacques-Henri Bernardin De Saint Pierre.* 12mo. pp. 288. Vernor and Hood. 1799.

Of the Studies of Nature, which are contained in the first two volumes of Dr. Hunter's translation, we formerly gave an opinion * which the suffrage of the public for a period of fifteen years has abundantly confirmed. We praised the work for the boldness and originality of the conception on which the plan was formed;—for its comprehensiveness, being commensurate in a certain sense with nature itself;—for the native genius and deep research with which the author treats, embellishes, and enriches his subject;—and for the eloquent and

* See Appendix to the Monthly Review, vol. lxxv. p. 522.

lively

lively diction in which he discusses topics, which, under the pen of an ordinary writer, would have been dull, elaborate, and revolting. At that time, we expressed a wish that our language might be enriched by a translation of these entertaining and instructive compositions:—but we were apprehensive that it would not be an easy matter to find a man possessed of the various qualities of mind and style, which are requisite for such an undertaking. At length, however, the attempt was made; and the public received, from the pen of Dr. Hunter, a translation of St. Pierre, in a style of that flowing and animated character, which well corresponds with the nature and complexion of the original work. Of this translation we gave an ample account in the 21st vol. of our New Series, p. 241.; and a rapid sale having rendered another edition necessary, Dr. H. has offered a new impression, condensing the 5 vols. of which it before consisted into 3, by increasing the size of the page; and yet adding to the 3d volume some fugitive pieces of the same author, such as the Wishes of a Recluse, the Indian Cottage, &c. In a preface, the Doctor complains, and apparently with reason, of the injury which he has suffered from Mr. Rede's Abridgment, of which we have given the title at the head of this article;—as well as from some other publications professing to be *new* and *improved* translations, but which were, as he states, nothing more than transcripts of his own, disguised occasionally by trivial alterations.

It appears to us that the Doctor's complaint is founded:—for, on comparing the two performances, such a coincidence of expression is observable, as could scarcely have arisen *fairly*; and Mr. Rede's vol. must be considered rather as a series of extracts than as an abridgment. In some respects, however, even this kind of work is of use,—inasmuch as it brings within the compass of the leisure and the purse of ordinary readers, the most striking passages of the STUDIES; which, being in their nature in a certain degree desultory, need not be exhibited entire in order to be *usefully* understood. Of the third volume, Mr. Rede pretends not to abridge any part;—and indeed the materials of it must be considered as scarcely susceptible of such an operation.

The French abridgment, also mentioned at the commencement of this article, is professedly designed for the use of schools;—to reward the labour of the young student by blending entertainment with profit;—and to excite his industry by exhibiting interesting novelties in every page. We think that no book could be better fitted to attain that salutary purpose; and it contributes to a still nobler end by adorning science and virtue with the fairest charms of composition, and the most striking beauties of taste and imagination. This little work professes not to be an abridgment of the system of St. Pierre's studies, but is given merely as a selection of 'plain facts and little anecdotes, calculated rather to excite the tyro to exertion, than to reward the perseverance of the learned reader.' In this view, it deserves to be introduced into schools, at least as much as the generality of books used by students in the French language.

Art. Wall.

Art. 48. *Analysis of Horsemanship;* teaching the whole Art of Riding, in the Manege, Military, Hunting, Racing, or Travelling System. Together with the Method of breaking Horses, and Dressing them, to all kinds of Manege. By John Adams, Riding Master. Vol. I. 8vo. pp. 230. With Plates. 12s. Boards. Cadell and Davies.

The dedication of this volume announces that it is patronized by the Duke of York; and we have also understood that Mr. Adams is a riding master of considerable repute. It is therefore to be presumed that the instructions conveyed in this work are worthy of attention and praise: but, as Pegasus is the only horse with which we can be supposed to be familiar, and as Mr Adams's lessons are not adapted for winged horsemanship, we shall not presume either to offer positive commendation, or to inflict decided censure.

In the preface, the particular merits of former writers on this art are duly mentioned. The Duke of Newcastle's celebrated work is justly said to be too costly, too bulky, and too scarce, to be in general use:—Berringer's French work is also scarce, and was confined solely to the *manege*;—and the Earl of Pembroke's tract was adapted only for the army. With regard to expence, it seems requisite for Mr. Adams to be cautious lest an objection on this score should be in some degree applicable to his own work. A second volume is promised, and he does not speak of it as final; though we should imagine that it is so intended.

Mr. Adams is aware that the stiffness of the *manege* may be alleged against the study of his lessons for general use; but he judiciously obviates this objection by the following remarks:

'The difficulty of acquiring the *manege* seat, with the stiffness and formality that appear in all beginners, has disgusted many from attempting it, especially when they find they can ride comfortably to themselves without strictly adhering to these principles; but I shall observe that perfection in any science is not to be acquired without difficulty. The stiffness and formality, here, is like *that* in dancing or fencing. As you become a proficient in either, stiffness falls into ease, and formality into gracefulness. Besides, I am far from insisting that it is necessary a person should always ride strictly and precisely in these attitudes: but it is necessary that every person, who is emulous of being a good horseman, should endeavour to capacitate himself to ride in this position: and when he has acquired it, his judgment will direct him when and how to use the power and effect he will feel himself master of.'

This is certainly good reasoning; and on this principle, every person, who is in the habit of riding on horseback, would do well to attend to the instructions of a master of that art; especially when the consideration of safety is added to the desire of gracefulness, and the laudable vanity of pre-eminence.

Military riding occurs only towards the close of this volume, and is therefore briefly discussed: but the author designs to continue this part of his subject in his second publication, and to treat of what is 'farther essentially necessary for a soldier to learn; the sitting

sitting of leaps, vaulting into the saddle, &c. and many other important matters.' G.2.

Art. 49. *Domestic Union*, or London as it should be!! containing Observations on the present State of the Municipality of London;—with Hints for its Extension and Improvement; together with Remarks on the West India Docks in the Isle of Dogs;—the Wapping Docks;—the Projects for improving London Bridge, and for making a New Iron Bridge across the Thames; the Canal on the South Side of the River, and the several New Streets under present Contemplation. By the Author of the Portentous Globe*!! 4to. 2s. 6d. Walter.

A gentleman who lives more in the world than we poor Reviewers can afford to do, in these *portentously* dear times, informs us that Mr. Stonestreet (the author of this pamphlet) exhibits a very Shandean physiognomy:—be this as it may, in his style he has a wonderful propensity to *Shandeism*; and if he does not treat naturally uninteresting subjects with the affecting touches of sentiment, he endeavours to be as pleasant and comical as any reasonable person has a right to require. He excites the hopes and expectations of the ladies by his fascinating title, *Domestic Union*; and then he cruelly disappoints them by the information that his lucubrations are all relative to aldermen, common councilmen, streets, bridges, &c. "What a falling off is here!" The ladies of the Empire will be ready to tear this Mr. Shandy of Lombard-street to pieces, when they find that by the sweet words 'Domestic Union,' he means no more than the cold, cheerless marriage of London to Southwark, and the rivetting of that union by 'a new iron bridge.' After this, Mr. S. will in vain try to be facetious. The sex, to a petticoat, are decidedly against his erection of an iron bridge.—With tradesmen, whose business seldom admits of a sprightly idea, and even with us critics, who in these *sombre* times are rarely indulged with a laugh or even with a smile, he may have better luck; and we will do him the justice of acknowleging, that we have not for some time perambulated the dirty streets and alleys of London with a more intelligent and pleasant projector. Some of his ideas undoubtedly merit consideration, and may hereafter be adopted: but never did ardent Jacobin gallop his revolutionary hobby-horse more unmercifully over republican France, than Mr. Stonestreet has run his hobby-horse of improvement through the whole metropolis of the British Empire! Mo-y.

Art. 50. *Essays Moral, Economical, and Political.* By Francis Bacon, Baron of Verulam and Viscount St. Alban's. 8vo. pp. 290. 4s. Boards. Payne. 1800.

The great and acknowleged merit of these essays, the beauty and correctness of the present edition, and the just character of the abilities of their distinguished author which the preface presents, have induced us to announce the publication to our readers. Indeed, we have not often perused a composition so remarkable for elegance of ⊗

* See Rev. vol. xxxii. N. S. p. 102.

expression

⊗ By Charles Symmons, D.D.

expression and felicity of sentiment, as the preface to this little volume. After having given an account of the essays, the writer concludes with the following ingenious observation:

'His other works, as it has been already remarked, are in fact extinct to the many, and now generally known only as a mighty name; and the writer of these shorter compositions, the great Lord Bacon, may not improperly be considered as shrunk, like the ashes of an Alexander in a golden urn, within the limits of this little but sterling volume.'

The last four words exactly describe this publication. S.R.

Art. 51. *Observations upon the Town of Cromer*, considered as a Watering Place, and the Picturesque Scenery in its Neighbourhood. By Edmund Bartell, jun. 8vo. pp. 81. 3s. 6d. Boards. Hurst. 1800.

This publication contains a series of remarks, somewhat in the style of Mr. Gilpin, on a watering-place which has not yet been much invaded by fashion. The descriptions are minute, and we suppose them to be faithful; and the language in general is not particularly objectionable. One word, however, we cannot digest. In p. 29, the author speaks of a *tussuck of grass*; this may be intelligible in Norfolk, but we believe that it is quite new in a work of taste.

One piece of information, which is repeatedly mentioned, may be agreeable to some of our friends in the city;—the lobsters at Cromer are said to be admirable: 'indeed,' says the author, 'coming to Cromer and eating lobsters are things nearly synonymous.' We recommend this *synonyme* to the attention of Mrs. Piozzi. Fer.

SINGLE SERMONS.

Art. 52. *On the Right of Individual Judgment in Religion.* Preached at Chewbent, Lancashire, on the 25th June, 1800, at the Annual Provincial Meeting of the Ministers of the Presbyterian Persuasion. By George Walker, F.R.S. and Professor of Theology in the New College, Manchester. Published at the Request of the Congregation. 8vo. 1s. Johnson.

Much as religious union is to be desired, no man of sense and virtue will endeavour to promote it by religious constraint and tyranny. Compulsion and terror reflect disgrace only on the misguided persecutor; who, notwithstanding his bloody supposed triumphs, has uniformly experienced eventual defeat. This fact, which is so well established by the testimony of ecclesiastical history, is now admitted by all enlightened men; and hence the severity of antient persecution is not now adopted to prop the errors of system, or to assist the impotency of argument. The right of individual judgment is generally conceded: but the value of that right is not fully considered; nor are the sacred duties resulting from it sufficiently impressed on the mind. As all religious liberty must rest on this foundation, Mr. Walker demonstrates its immutable stability; or, in other words, he shews that it is not a vaguely assumed but an unalienable right, which the very principles and conduct of its opponents tend to establish; since the usurpations on the liberty of

others must have, for their first position, the right of man individually to judge for himself.

Few persons have discussed this important subject with more ingenuity, manliness, and perspicuity, than the preacher of this discourse; and we regret that our limits prohibit us from justifying our praise by quotations. We would, however, refer those to the sermon itself, who are solicitous of weighing the powerful reasoning of Mr. W. on the right of individual judgment in religion, and on the turpitude of prostituting conscience; which he regards as a very prevalent crime. He has no doubt that there are many who are satisfied with thinking within themselves as they please; and who, contented with a silent philosophic dissent, give all the credit of their name and authority in the eye of the world to that which they inwardly condemn. On this external conformity, unaccompanied by conscientious conviction, Mr. Walker is very severe, and he urges an enlargement of the dissentient church: but, without pretending to decide in this case, and much more without wishing to be advocates for insincerity and hypocrisy, we would ask; Does not the very principle, so nobly maintained by Mr. W., give to every man the right of determining how far his disapprobation of parts of an established creed ought to operate in making him an avowed and active dissenter? That dissenter is justified in his separation, who feels that conscience dictates it: but may not another person, actuated by a love of peace and harmony, deem it equally his duty to abide by the established system, as far as outward appearance extends, while it is in his opinion sufficient for the purposes of piety and virtue, though his approbation of it be not unqualified and complete?

The cause of liberality itself is often most illiberally defended; and we are not always sufficiently generous in assigning the best motives for the conduct of others. Men of learning know that they cannot think with the vulgar, and that the vulgar cannot think with them; and without intending either to be hypocritical or insincere, may they not conceal objections, or at least not openly invite discussions, under the conviction that the public are not competent to the task; or that, by uniting themselves to any hostile church, they shall not attain to a perfect satisfaction of mind, but only change one difficulty and one unpleasant circumstance for others? We have known men of very discriminating understanding, who, perceiving errors in the public ritual, preferred their own selection in rehearsing the common prayer, to the abandonment of themselves to the extemporaneous devotion which is common in dissenting churches.

We make these remarks with the view of promoting generosity of decision in cases of conscience. To the churchman and to the dissenter, the right of individual judgment equally belongs; and each must be allowed to decide for himself, how far any disapprobation of the appointed service ought to influence his external conduct. He may tolerate some errors from amiable, or at least from no very criminal motives; or he may make a shew of approving them from vain and interested motives. There can be little honour or virtue when the latter is the case.

Art. Mo-y.

Art. 53. *The Close of the Eighteenth Century improved:* preached at Prince's Street Chapel, Finsbury Square, Dec. 28, 1800: in which the most remarkable religious Events of the last Hundred Years are considered. By Charles Buck. 8vo. 1s. Chapman.

Among the religious circumstances which, in Mr. Buck's opinion, reflect the highest honour on the eighteenth century, he enumerates the Rise of Methodism, termed the Revival of Religion,—the Downfall of Popery in France, and the tottering Throne of the Pope himself,—the Decrease of persecuting Principles,—the Institution of the Humane Society,—and of the Missionary and other Societies for the Propagation of the Gospel. He also gives a list of celebrated writers on religious subjects, who have flourished in the last century: but this is far from complete, which may have arisen from Mr. Buck's confined line of reading. Is it not strange that a zealous advocate for the Gospel should omit the names of Jortin, Lardner, Harmer, *cum multis aliis*, in reckoning its champions in the eighteenth century?

This sermon is long, and contains much serious and what is termed *awakening* expostulation, though no peculiarity of sentiment. The text is Rom. xiii. 11. As the discourse is published by request, we may conclude that it afforded gratification to the preacher's audience.

Mo-y.

Art. 54. *On the Difference between the Deaths of the Righteous and the Wicked*, illustrated in the Instance of Dr. Samuel Johnson and David Hume, Esq. Preached before the University of Oxford, at St. Mary's Church, July 23, 1786. By the Rev. William Agutter, A.M. 8vo. 1s. Rivingtons. 1800.

The terrors of death which embittered the last moments of Johnson, and the calmness of Hume under the sensations of approaching dissolution, have been deemed unfavorable to the doctrine concerning the blessedness or superior advantages of religion. Mr. Agutter therefore endeavours to remove the misapprehensions which have arisen on this subject. The arguments deduced from the manner of our dissolution, he observes, have been forced too far. Physical causes will have their effect; and in this life they are not overruled by the Gospel, which points to a future state as its theatre of reward —Why was this discourse so long unpublished?

Do

Art. 55. *A Sermon preached before a Country Congregation*, for the Benefit of a Charity School instituted for the Maintenance and Education of Poor Children. 8vo. 1s. Lackington and Co.

A serious discourse from Matth. xi. 5. suited to the charitable occasion; and if all our country congregations received as good exhortation, it could not be said, with Milton in his Lycidas, that "*the hungry sheep look up and are not fed.*"

Do

CORRESPONDENCE.

We have lately received a letter from M. Huet; (see our last Appendix, p. 504.) which, together with his former communications, proves that no zealous sectary ever took more pains to gain proselytes, than he is willing to take in order to convert us to his opinion: but it should

should seem that our heart is either hardened against conviction, or that our understanding is clouded by prejudice. That M. Huet is dissatisfied with our judgment of his work, we do not wonder: nor were we surprised at receiving an expostulatory letter from him; for it would argue great ignorance of human nature, to expect always to please *authors*: we know their feverish irritability, and their impatience of censure. Yet we must do M. Huet the justice of saying that he has treated us with politeness; and with more than we expected: because most authors in his situation would either have stifled their resentment by an affected disregard of our judgment, or would have lavished on us the bitterness of spleen and the fury of invective. Has this gentleman, however, really any cause of complaint against us? He unreservedly submitted his book to public judgment, and therefore to our consideration. We have given our opinion, not rashly nor peevishly:—but it is said that we have made use of ridicule. Why should we not? There are works against which it is the properest weapon to be employed.

In our critique, we may have spoken with ridicule: but we now speak seriously, when we say that it would give us real concern if M. Huet should suffer in reputation, or should be deprived of the just reward of labours which are laudable in their nature, if not splendid in their success. Should the public pronounce that M. Huet's theory is true, we would again submit to the toil of examining it; or if hereafter any sudden conviction of its truth should flash on our minds, the author may rely on our candour and justice, for an acknowlegement and retribution of the injustice which in that case we shall have done him.

R. Wood.

A letter signed *Truth* has just reached us, though it is dated 30th May 1800. As the writer's intentions appear to be friendly, we are sorry that he should think it requisite to make the remarks which he has transmitted: but we should feel greater regret, if our judgment did not convince us that they are without sufficient foundation. The paragraph to which he principally refers did not contain our opinions, but was a quotation from the work then before us.

The introduction of the name of a learned Gentleman, in the inquiry signed R. is a violation of our rules which must preclude us from answering the writer's question: but our GENERAL INDEX will direct him to any articles which he wishes to find in the *old series* of our Review.

We have never seen the book mentioned by J. F., nor can we make the application suggested in his letter.

The correspondent who obligingly refers us to an essay on Job, in an annual publication, has our thanks. We have perused it: but, in our opinion, it is rather ingenious than convincing. The era in which the Book of Job was written still remains undecided.

To *Novus* we have only room to say *No*.

Errors in this No — see pages 229, 252, 253, 279, 294, 309, 315, 328, 329.